

Martii 9^{no}. A. D. 168²/₃.

TRactatum hunc, cui Titulus, *Pharmacologia Anti-Empirica, &c. Utilem,*
& qui lucem publicam videat, Dignum
judicamus.

Tho. Coxe Præses Coll. Med. Lond.
Sa. Collins Sen. Elector & Regestarius.
Gualt. Charleton Elector }
Thomas Allen } Censores.
Nathaniel Hodges }
Edw. Hulfe }

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Pharmacologia Anti-Empirica:
OR A
Rational Discourse
OF
REMEDIES
BOTH
Chymical and Galenical.

WHEREIN

Chymistry is impartially represented, the Goodness of *Natural Remedies* vindicated, and the most *Celebrated Preparations* of Art proved incapable of Curing Diseases without a *Judicious* and *Methodical* Administration.

TOGETHER

With some Remarks on the *Causes* and *Cure* of the *Gout*, the *Universal Use* of the *Cortex*, or *Jesuits Powder*, and the most Notorious *Impositions* of divers *Empiricks* and *Montebanks*.

By *WALTER HARRIS*, M.D. Physician in Ordinary to His Majesty, and Fellow of the Colledge of Physicians.

L O N D O N,

Printed for *Richard Chiswell* at the Rose and Crown in *St. Pauls Church-yard*, 1683.

1748. 10

Pharmacologia Antiqua
 OR A
 Rhetorical Discourse
 OF
 REMEDIES
 BOTH



By WALTER HARRIS, M.D. Physician
 in Ordinary to His Majesty and Fellow of
 the College of Physicians.

LONDON
 Printed for Richard Gifford at the Hole and
 Crown in St. Pauls Church-yard, 1748.

~~The Epistle Dedicatory~~
~~Encouragement from the~~
~~House of Commons and~~
To the most Noble, and most Illustrious
Prince, Henry Duke of Beaufort,
Marquess and Earl of Worcester,
Baron Herbert, Lord of Ragland,
Chepstow, and Gower, Lord Presi-
dent, and Lord Lieutenant of Wales,
and the Marches, Lord Lieutenant of
the Counties of Gloucester, Hereford,
and Monmouth, and of the City and
County of Bristol, Lord Warden of
His Majesties Forest of Deane, and
Constable of the Castle of Saint Bri-
vels, Knight of the most Noble Or-
der of the Garter, and one of His
Majesties most Honourable Privy
Council.

May it please your Grace,

ALL Arts and Professions do
Improve, and grow Useful
to the World, according as they

A 3 receive

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receive Encouragement from the Favour of Great and Illustrious Personages. No Profession that can be thought of (excepting only that which takes care of our Souls) can possibly be so Useful to Humane Life, as this of Physick; and no Person whatsoever in these Realms (excepting the Royal Family) can Honour or Encourage a Faculty so considerably, as your Grace may by vouchsafing it the Honour of your Countenance and Protection. Your Grace's Family is but one step below the Royal; for your Genealogy is rightly derived in a Male Line, not only from John of Gaunt, Duke of Lancaster, fourth Son of King Edward the Third, but also from Geaffry Plantagenet, Earl of Anjou, by his Wife Maud the Empress, Daughter of Henry the First, King of England, Son of King William the Conqueror.

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queror. From the foresaid Great Duke of Lancaster, the Famous **BEAUFORTS**, Dukes and Earls of Somerset, have descended, in Memory of which Noble Ancestors, next to the Consideration of your own Eminent *Loyalty* and *Services* to the Crown, His Majesty has been pleased to create your Grace, **DUKE OF BEAUFORT**. Beaufort is a Castle in Anjou. And it is highly remarkable, in what a constant Series of Grandeur your Progenitors have all along flourished, under the Title of *Kings*, *Dukes*, *Marquesses*, and *Earls*, for above seven hundred years; not one of them in all that time having descended to any lower Dignity.

Your Grace's Grand-father, Henry Marquess and Earl of Worcester, if well considered in all respects, and especially as to the Vastness of his

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sure, was the most Serviceable and Potent Subject who asserted the Interest of His Majesty of ever Blessed Memory, and who himself made a very signal opposition to the torrent of the late unnatural Rebellion, both by his own Person, and by incredible Supplies of Men and Money; insomuch that Ragland Castle, your Grace's Patrimony, was the very last Strong Hold that submitted to the Usurper's Yoke; and when it at last did, though there had not appeared the least prospect of Relief, yet it yielded upon very Honourable Conditions, after a long Defence, maintained at his own sole Charge.

Your Grace's Father, Edward first Earl of Glamorgan, and afterwards Earl and Marquess of Worcester, not inferior in Loyalty to your Grandfather, did by the help of his Fathers
Purse,

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Purse, raise several Armies, and ran imminent hazards in the same Service, and therefore both had the Honour to be Excepted Persons in the Rebels Act of Oblivion, their Estates were sold by the U-
surpers, their Seats defaced, their Woods Cut down, and Ragland Castle, a Sumptuous and Large Mansion, as well as a Strong one, was absolutely Demolished, to your Grace's no little damage.

And your Grace treading in their steps of Loyalty (though not in Religion) was likewise your self in Arms for the late King, even under fourteen years of Age, and was Prosecuted severely for it, and suffered an Imprisonment in the Tower, for your Early Endeavours towards the Restoration of our present Sovereign, wherein you were afterwards highly Instrumental, and sent
by

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by the then *House of Commons* (of which you were a *Member*, and the *first* of their *Commissioners*) to invite his present *Majesty* to return to the Exercise of his *Undoubted Right*, which he has ever since maintained to the *Unspeakable Advantage* of all his *Subjects*, and the just *Admiration* of all *Foreign Potentates*.

Neither is your *Grace* only Great in such Noble *Ancestors*, Great in so Loyal a *Grandfather* and *Father*, Great in a most *Hopeful Issue*, Deservedly Great in his *Majesties Favour*, to the advantage of whose *Royal Interest* and *Dignity* you have so highly contributed by wise and Fortunate *Counsels*, and by a shining Example of *Loyalty* in a most Turbulent *Juncture*, but also Great in a most *Affable Deportment*, and obliging *Condescension* to all degrees

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grees of your Inferiors; so that your *Grace* may be truly said to have gained at least as many Hearts for His *Majesty's* Service, and under His *Majesty* for your own, as any Noble-man whatsoever. Nor can I omit the mention of that most Regular Government of each part of your Numerous *Family*, wherein (by the Excellent Conduct of your *Grace*, and your most *Virtuous Consort*) may be seen the *Grandeur* of a *Princes Court*, without any manner of *Vanity*, and a various multiplicity of Affairs carried on without any noise, and with the most exact *Order* and *Decency*. The *Divine Service* is there *Solemnly* and *Daily* performed, *Sermons* frequently *Preached*, and the *Holy Sacrament* according to the *Church of England* duely *Administred*; which Pious Institution of your *Family* must needs bring down many

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many Blessings on your Grace,
and may be an Excellent Pattern
to the rest of the Nobility of En-
gland.

How Happy therefore is His
Sacred Majesty (whom Heaven Pre-
serve and Prosper) in so Wise,
Faithful, and Pious a Counsellor!
and how Happy is your Grace in
serving a Prince, who Knows how
to value justly the Merits of a
Subject never so Great, His Ma-
jesty being not only in years Supe-
rior to all the Kings and Princes in
Europe, but indisputably in Wis-
dom and Capacity. Infomuch that
I have often heard very Judicious
persons maintain, that if His Ma-
jesty had not been Born King of
these Realms, he would certainly
of right have claimed, and justly
carried the Election before all
others, who might for any kind of
Merit,

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Merit, have presumed to appear Competitors. Nor is His Sacred Majesty only Supreme in the Gifts and Accomplishments of Nature, in his Stupendious Prudence in the Arts of Governing, but he is pleased in his Universal Goodness, particularly to Encourage the Profession of Physick; and it is well known, and to the Honour of Physick be it spoken, that His Majesty can better judge between a Physician of Words, and a Physician of Sense, between what is Physick in reality, and what only bears the Name of it, than perhaps any man of the Faculty.

The Design of this Treatise, is in some measure to vindicate the Reputation of this Art, against the Shameless Pretences or Practices of Illiterate Empiricks, and to obviate some Errors of no small consequence, which have been

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been apt to prevail too much of late. Wherefore I presume to hope, that your Grace may please in this as well as other things to tread in the steps of His Sacred Majesty, and to be another Patron to a Noble, and most Useful Profession. I could name Kings and Princes heretofore, who have not disdained to become Professors, and write Books of Physick. And at this day the Physicians of the Colledge at Milan are established, *Sacri Palatii, & Aule Lateranensis Comites, Aurataque Militia Equites,* and do wear Chains of Gold, by the Grant and Patent of Clement the Eighth. And possibly it would be never the worse for the Publick, if there were some apparent Discrimination between the Legal Professors of Physick, who spare no Pains or Cost to qualify themselves for an Honest Discharge of
need

Jo. Baptist. Sylvatic.

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a most Serious Employment; and who (I can speak it certainly of many, to my own Knowledge) are always ready to do as much Good in their way, as is required of *Good Christians*; between those *Worthy and Learned* men, and the *Ignorant Tribe of Impudent Empiricks*, who are as ready to do all manner of mischief. Nor could I wish any such *Discrimination* otherwise, than as it might best conduce to the Real Service, and Benefit of the *Generality*. Your Grace will Pardon so Unworthy an Advocate in pleading so Good a Cause. Men that are placed in a Sphere below, cannot choose but look up sometimes, and make *Applications* to *Greatness*: from which *Inclination* it is, that I presume upon this *Address* to your Grace, it being not only my *Greatest Honour*, but my *Greatest Ambition*.

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*Ambition also to avow, and to Style
my self,*

My most Noble Lord,

Your Grace's

Most Humble,

most Devoted,

and most Obedient Servant,

Walter Harris.

THE

T H E
P R E F A C E.

THE Great Preparations of Chymistry have this last Age so vainly and extravagantly prevailed on the minds of some men, and they have been so strangely enamoured, what with the Charming Curiosities of it, and what with the kind acceptance of Chymical Medicines to the difficult Palats of divers Patients, that they have wholly addicted themselves to the Preparations of this Art, and have beyond all reason undervalued all the good Preparations of Nature, or the Old Physicians, as if they were most Impure, Improper, a and

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and Ineffectual in themselves. It is very Natural to men in general, to value themselves more than is needful on the Particular Acquisitions of their own Industry, and what does likewise carry some Mystery along with it, that is not understood by every body. What is commonly known, is as commonly despised, let it deserve of us never so well. And Chymistry had a great advantage accruing to it, meerly on the account of its first Mysteriousness; and the (vain-) Glory of being an Adeptist in an Art so seemingly Useful, did swell up Operators with a higher opinion of themselves, than their Pains did really deserve. For it pretended no less than to separate all Natural Impurities from Remedies, to Refine and Purifie them after a new manner, and to give the true Virtues and Properties of all bodies,

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bodies, without any superfluous mixture of their Useless, Disagreeable, or Poisonous Malignant Parts. Herbs and Plants, and the like, which had been the subject matter of Physick from the beginning of the World 'till then, they ranked in the lowest and meanest Class of the Materia Medica, if they allowed them any place at all; but Metals and Minerals which Nature had hid out of our eye, and doubtless for very good reason, were the only things they thought worthy of essaying their Skill upon, and because they would not yield out supposed Principles without Strong and durable Fires, much pains, care, and attendance, they concluded every thing to be so much the better, as it required Art, Dexterity, and Labour to unlock and resolve them into several Principles.

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It cannot be denied, but Physick has in some respects been improved by the advantages of this Art, and as it is made a part of Physick, and is used by Sober Physicians, the World is really the better for it; but as it is separately managed, and Chymical Medicines do become Exclusive of all others, it carries greater danger and mischief with it, than every body can imagine.

Physick it self is a most Noble, and most Useful Art, and even in Barbarous Countries, where for some time they were destitute of Physicians, they never subsisted without Physick: They had learned of the Ægyptians to expose sick people openly to the view of all passengers, and to deplore the advise of any body that would bestow it; they served themselves of a fortu-
itous,

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itous, casual, and Empirical way of Curing, where they were not so Happy as to have persons make it their only business, and joyn the dictates of an Improved Reason to guide their Remedies safely through the dangerous adventures of uncertain, and meer Experiments. The Romans, who had a long time minded nothing but Wars, and therefore had not that value for Learning, and Learned Arts, which they really deserved, and who had been destitute of Physicians for many hundred years, because the Physicians of Greece were said to have sworn among themselves (a most uncharitable supposition!) that they Plin. l. 29. c. 1. would destroy all the Barbarians by Poisonous Physick, (and every body was to them a Barbarian) that was not a Grecian; these Romans nevertheless did at last acknowledge such necessity of this Art, that Julius Cesar, as Suetonius relates it, offered the Freedom of
a 3 the

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the City of Rome, (Civitate donare) to all Physicians who would come and live among them, and they received other such great Encouragements, besides that Denization (which was no small Priviledge, all over the World) that the Noblest Romans did soon breed up their Sons to it. It would be tedious to reckon up the Kings, Princes, Heroes, Great Men, and Philosophers, who have either Practised, or at least very much applied their minds to this Profession. Mithridates I shall speak to elsewhere; Dispensatories do still retain some Compositions from Sabor King of the Medes, and Mesue Records more; * Evax King of the Arabians, writ a Book to the Emperor Nero (who one while favoured Learning) concerning the great effects of Simples; Mesue was Son (some say Nephew) of Abdelas King of Damascus, and Avicenna

* Plin.
ibid.

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na that great Writer, was an Arabian Prince. But not to mention our Great ones of the World, we have the Greatest instance, in favour of Physick, that ever appeared, or could appear to Mankind. Our Saviour himself, the Lord and Maker of the whole World, the Great Governour of all things, was pleased to Honour our Art above all others, by executing the Office of a Physician, though a Supernatural one, by healing mens infirmities, and going about thus doing good.

There's much useful Truth, as well as Wisdom, in that * Chapter of Eccle- * Chap.
siasticus, as that of the most high 38.
cometh Healing, v. 2. that the Lord
hath created the Physician, v. 1. &
12. and his Medicines, v. 4. and that
his Blessing goes along with them, v. 13,
14. that the employment is Honourable,
v. 1, 2, 3. and absolutely Ne-
cessary,

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cessary, v. 12. *If a man has any sense of Goodness, any Humanity in his nature, what can be more agreeable to the bottom of his Soul, what more delightful in its self, what more worthy of us, as we are Men, and as we are Christians, than to be thus continually spending our time, in order to the relief of Mankind in some of their greatest Miseries which can befall them, their Sicknesses and Infirmities? He that is Sick to purpose, can be sensible of what I say, and those that are Physicians in reality, whose Genius and Inclination do go along with their Profession, whose Pains and Labour in it are their Chiefest Delight, will find their Heart attest this, and much more.*

But it is the unhappiness of this Profession, to be more invaded in the main by all sorts of People, than any other whatsoever. And therefore that Italian

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lian was much in the right, who maintained that there were more Physicians, than of any other Employment; and in order to convince his Prince of this truth, he budled up his head, and pretended a violent Tooth-ach; but appearing abroad notwithstanding, every man that he met with, who enquired into his ailment, very readily advised him to some Remedy or other. He entred their Names into his Note-book, and in two or three days time, demonstrated to his Prince (who before thought the Opinion a Paradox) what a number of Practitioners in Physick, if not Physicians, he had already met with.

A Learned and Real Physician is a Real Happiness to the place he lives in, and all Ignorant, Superficial, and Pragmatical inter-medlers in Physick, who have but little inspection into the Principles of this Art, are as much the
Bane

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Bane and Pest of mens Healths, and do as much hurt to the Publick, as those others do certain good. And whatever the Curiosity of men may flatter them, it is a greater truth than they are aware, that it is infinitely better for themselves, and others, that they understood nothing at all of Physick, than only a little; for the first qualification secures them from committing errors, and mischiefs of this kind, the other only furnishes them with an unreasonable Boldness, that is always liable to dangerous hazards.

I know that in favour of Empirical undertakings, the great Charge of Good Advise is commonly objected. But as far as my Knowledge of others has gone, I have generally found it to be a groundless Mistake; for in this Famous City, where the Encouragement of Physicians is very remarkable, and deservedly too, Eminent and Excellent Practi-
cers

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cers do not love to grate on the necessities of indigent people, but are as free to do good, according to mens own terms and capacities, as their heart can reasonably wish. They are not the best Professors, but the worst Pretenders, who squeeze and gaul men without any Mercy; those in this City who have tried it, do sufficiently know, that there is as free and welcome access to Eminent Physicians at certain times, by ordinary people, for their Modicum, or even for nothing, as by the better sort for a Reward proportionable to the just Merit of the Faculty. And in some other Countries, where the Common Fees are cheaper than here, I have heard there is a most Rigid Payment required and made, and those who often escape here with the Easie Payment of Good Words only, would take it very unkindly, to have their Friend or Relations body detained by Authority above ground, until

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til their Physician is satisfied for his Pains, as I have heard is not very seldom done, in a Country not far from us. It is not in Physick only, but in all other Professions that our Nation does shew its Native, and Inseparable Generosity; a Peasant here shall Eat and Drink much better than many a Gentleman abroad; and where Money does Naturally Circulate with a free and liberal hand, upon all imaginable occasions, it would be very incongruous, that a less value should be put upon mens Healths, than upon every thing else besides.

The subject of this discourse is handled with so little Obscurity, that there is the less need of a Clavis to illustrate it, or of Ceremony to introduce you to it. I wish it may but prove as Useful as I design it. And the variety may afford some Diversion at least, where the Excellency of mens Judgments may prevent their receiving Profit, by plain, but wholesome Instructions.

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The

The Reader is desired to Correct the following *Errata*.

PAge 88. l. 20. r. *six Necessaries*. p. 92. l. 15.
r. *from the foresaid*. p. 102. l. 24. r. *it is a*. p. 132.
l. 10. r. *I am apt*. p. 138. l. 3. r. *fresh butter*.
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Pharmacologia Anti-Empirica.

OR

A Rational Discourse

OF

R E M E D I E S,

Both Chymical and Galenical, &c.

C H A P. I.

The Wars between Chymists, and Galenists, very fierce for some time ; but end at last in a Peace. The Design opened. Hippocrates, and Galen, wise, and excellent, but not infallible. A slavish Expression of a Venetian.

WHen Chymistry began to sound its Alarm, under the Banner of Paracelsus, and the noise became so great, as to shake the Foundations of Physick, divers eminent Physicians took their Weapons in their hands, and with a learned Pen, did sufficiently

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vindicate the Honour of *Physick*, from the bold attempts of their declared Enemies. But this angry Invader of the *Galenick Art*, did soon strengthen himself by a great many Followers, who all conspired together to carry Fire and Destruction whithersoever they went. *Chymistry* must be all with them, or nothing. And all the contemptible scandals, and marks of Ignominy, that Malice could invent, were very liberally bestowed on all that favoured Learning, or asserted the *Ancient Principles* of *Physick*.

So that there was no Parley between the two Parties, in order to a Peaceable and right understanding; the *Chymists*, if it had been possible, would have massacred, and utterly cut off all the *Galenick Professors*, and the *Galenists* with the utmost indignation of injur'd Persons, decried and condemned all *Chymical* pretences; and many Acts of Hostility and open War, were for a long time carried on between them. Insomuch, that there was no hopes of an Accommodation, no signs of Moderation, or Peace, till both Parties had sufficiently worried one another, till their Weapons were blunted with frequent Skirmishes, and both grew weary of their unreasonable Contentions.

And

And then the Foundations of *Physick* appeared firmer than was thought, and *Chymistry* was found to contain some Advantages, that were not to be despised. The Anger and Venom was pretty well spent on both sides, and after the violent Storms had continued as long as the Nature of Violent things would suffer, the Weather cleared up again, and every man leasurely considered what was the real Matter.

The *Physicians* of those dayes did not at last scorn to foul their Fingers with Coals, as well as Ink. They built them *Laboratories*, procured *Vessels* of all sorts, and were as busie at *Chymical preparations*, as the first *Operators* themselves. In the mean time the passionate Assertors of *Chymistry* took Books into their hands again, read, and leasurely considered, and at last found, those I mean that grew Sober, that a *Judicious Administration* of *Medicines*, would do the best no harm at all, that there was as much dexterity and Art, in the right use of *Chymical Remedies*, as in the very *Preparations* they so much delighted in. And thus by degrees the *Physicians* grew *Chymists*, and the *Chymists* became *Physicians*.

Great Beginnings are naturally imperfect, and attended with Faults; and though the first undertakers are impatient of Contradiction, yet generally their Successors make Additions that were not at first thought of. We all know, that the first *Projectors* of any thing do seldom thrive, or perfectly attain their end, but the second Undertakers do often grow rich upon it, and avoid those manifold Inconveniencies that were not foreseen by the first.

Chymistry is now one necessary part of *Physick*, and a man can no more pretend to be a *Physician* without a competent knowledg in it, than a Mechanick work without his Tools. If it be not elevated beyond all degrees of *Modesty*, and arrogantly buoyed up above *Sense* and *Reason*, it will be found excellent in some no mean respects, and add both *Pleasantness* and *Efficacy* to some *Medicines*, that were more loathsome to the Palate, and more ineffectual in their Operation before. Out *Modern Physicians* are now the only *Chymists* in reality, and all other small dealers or ignorant *Retainers* to that *Art*, will prove *Impostors* and *Pseudo-Chymists*.

The Design therefore of this following Treatise is not to bid defiance to *Chymistry*, right or wrong, but to offer a fair Representation of things as they are in themselves, to give a check to all malapert Pretenders, and to vindicate *Natural Remedies*, that are very good as Nature provides them, from being swallowed up, or over-powred with a *Scenical Parade*, as if nothing were good for any thing that had not undergone the *Test of Chymical Preparation*.

And indeed *Chymistry* is so bewitching an *Art*, and so suits with the natural Fondness of Mankind, who are too apt to admire themselves, and the *Works* of their own *Hands*, that sometimes *Ingenious*, and otherwise understanding men, run farther in it than they ought, and their *Reason* is often blinded, with giving too much way to their *Affections*.

The Subject therefore that I have undertaken, is so Noble, and really useful, that I wish with all my Heart, some abler Pen would have done it better. I have rather but hinted at what might have been well performed, than fully decided the Subjects of this Discourse. And I hope it will be no Disservice to

my Faculty, to do the best that my small Capacity can for them, and to shew how much more is requisite to the constituting a good Physician, besides being conversant among Fires and Furnaces, besides the *best Preparation of Remedies*.

Hippocrates, and *Galen*, will be ever famous to after-ages, because their *Works* are full of sound sense, well digested Principles, and undeniable Truths. And those who keenly speak against them, and rail at their Labours with much earnestness, either do not understand them, or are very morose in their natural Tempers.

In *Soma*.
Scipion.
lib. 1. c. 6.

Apol. 3.
l. 3. disp. 3.
cap. ult.

And yet I am not of *Macrobius* his mind, who in a fond rant brake out into this hearty expression concerning our great *Hippocrates*, *Quod tam fallere, quam falli nesciat*, that he was neither capable of teaching an Error, nor of being in an Error himself. And so *Massarius* passes the same Complement upon *Galen*, and *Aristotle*, *Quod nunquam, si rectè intelligantur, fallere, vel falli possint*.

'Twould be exceeding happy for the World, if it could have been furnished with such *infallible Dictators* in *Physick*. All Doubts and Questions would then have been laid aside, and an *Ipse Dixit* would

would have easily decided all Controversies that rise in our way. But though Quacks and Idiots can see so far into the Virtues of a *Pill* or *Powder*, that it shall *infallibly* do every thing they would have it, and can never be directed to a wrong Intention, yet *Physicians* we find, who ought in reason to be presumed to have as good *Eyes* and *Brains*, as conceited Fools, and illiterate Pretenders, are very unhappy men, that all their Knowledge and Observation should only serve to hinder them from discovering the *Panacea's*, and mighty *Catholicon's*, that lye open to every careless eye; that they only should continue *Practising* and *Conning*, whilst every Blockhead never fails to be in the right.

No, 'tis the unavoidable condition of Humane Nature, of the *wisest* men, as well as *Ignorant*, to be often subject to *Mistake*, and much Care, Pains, and Application, if not Good Fortune too, are requisite to free the very *best* of us from being too too prone to our *Common Fate*.

And therefore that *Noble Venetian* deserves to be pitied for a poor-spirited man, who being shewed by an expert *Anatomist*, that the Nerves had their O-

rigine from the Brain, and not from the Heart, as the great Philosopher Aristotle had maintained, brake out into that weak, and slavish Expression, *If Aristotle had not said the contrary, I would have believed my own eyes.*

CHAP. II.

Adam no Chymist, Nor Tubalcain, the Poets Vulcan, Hermes Trismegistus, in all likelihood the first Famous Chymist. No certainty of Moses being one, Solomon a Chymist in the best sense, and indeed the best Galenist. The loss of his Book of Simples never to be forgotten.

SOME to advance the Honour and Antiquity of Chymistry high enough, have thought fit to derive it from our first Father Adam, and would needs persuade us, that no sooner was he endow'd with the Knowledge of Good and Evil, but he soon became a Chymist; that he not only gave unto all Creatures their Proper Names, but also extended his Dominion over the Mineral Kingdom; that he not only cultivated the Earth, and labour'd

labour'd hard with the sweat of his Brows, but was profoundly skilled in the deepest Arts and Sciences. He that first found this out was doubtless a notable man, and had an Imagination so keen and searching, that he seems very well qualified for the utmost attainments of Chymistry, for finding out the Philosophers Stone, wheresoever it lies hid.

Others have been a little shorter-sighted, and made Tubalcain to be the first Chymist, because the Holy Scripture tells us, he wrought cunningly every Craft of Brass, Gen. 4. 22. and of Iron. But it will hardly follow, to every mans understanding, that a good Brasier, or Smith, must of necessity be a curious Chymist. A Farrier may by degrees, 'tis possible, arrive at strange Perfection; but if he deserts his Trade, to set up in the ways of Alchemy, it is more than probable, that the man will at last make but a poor, and beggarly Conclusion. This same Tubalcain is thought to be the Poets Vulcan; but though they were very well skill'd in the Art of Invention, and he was their God of Fire, and for that Reason might easily have been conducted from his Forge into a Laboratory, yet none of them (that I know of) have ascribed to him this Excellency. There-

Therefore those were somewhat the wiser, who were contented to make *Hermes Trismegistus* to be the Man; for from him it is still called the *Hermetick Art*, *Hermetick Vessels*, and the *Hermetick Seal*. This *Hermes*, or *Mercury* was doubtless ancient enough. And though there were divers of this Name, the *Egyptian Hermes* was the chief, that *Diodorus Siculus*, and others, do ascribe the Primacy of Learning to. And this man was as great, as Learning could make him, or his Name imports. He is said to have written an infinite Number of Books, and some of *Physick*. *Cicero* says, he was not only Governor of *Egypt*, and their Law-giver, but also their Philosopher in Chief.

Lib. 2.

3. De Nat.
Diorum.Exod. 32.
v. 20.

Moses being skill'd in all the Learning of the *Egyptians*, was therefore easily imagined to have no small skill in *Chymistry*. But the Text, that is brought for Proof of it, has but an uncertain, and forced Construction. He is said to have burnt the Golden Calf in the Fire, and after he had powder'd it, to have strown it upon the Water. Now the Hebrew Word that is interpreted, he Burnt the Gold, does also properly signifie he melted it. And there's no such Mystery in that. But

we

we must allow some Grains to the over-Admirers of any Art. A small Argument will be a good one, when they are resolved to make it out.

Solomon indeed was a *Chymist* to the purpose, having the *right Philosophers Stone*, not that which many have in vain sought for, and reduced themselves to the utmost degree of *Pitty and Poverty* in hopes to attain, but the *inexhaustible Treasure of Gods extraordinary Blessing*, the universal affluence of all that the Heart of man could cover, or Eye could behold. But his Miraculous Plenty was bestowed on him, as a Reward for his generous Election of Wisdom and Knowledge; whereas commonly our foolish *Philosophers by Fire* do spend their time in quest of the *Tincture*, purely to gratifie a *Covetous Mind*, and to make themselves *Princes* in some new *Utopia*, where they hope to take and enjoy a full swinge of *Sensuality*.

But again, this *Great, this Wisest Man*, was in effect a *True Galenist*; he treated of the Virtues of *Simples* from the highest to the lowest, from the tall *Cedar* in *Lebanon*, to the *Hysop* upon the *Wall*. We are certain, he knew the excellency of all those *Simple Medicaments*, which lie every

every where ready to our hands, and our Eye cannot choose but see, but whether he ript up the Bowels of the Earth, and examined those *Minerals* that lye hid and covered in darkness, we have no such reason to conjecture.

And this very *Consideration*, that the *Wise*st man in the World did think fit to employ his thoughts, and write a Copious *Treatise* on purpose concerning the very same *Simples* which every *Physician* must, and does study and apply to, does very much weigh with me to think *Metals*, and *Minerals* are not so *Properly*, so *Naturally*, the *Sphere* of *Physick*, as *Roots* and *Herbs*, and what this Great and *Wise* Prince treated of. Not that I would willingly derogate from the real, and intrinsic value of any thing whatsoever, whether it be derived from the *Mineral*, *Animal*, or *Vegetable Kingdom*. There is not the meanest thing in Nature, the most odd, or seemingly improper, but inquisitive men have made tryals, and found some unquestionable *Physical use* to belong to it.

And now how shall we grieve enough, that a Book of this inestimable Worth was presently lost, that Mankind should be thus unworthy, of what would in an
 reasoll

reason have conduced more to that *great Blessing* of mens Lives, *Health*, (without which all Honours, Pleasures, and Plenty, become insipid, flat, and worthless) than any the weaker endeavours of less than a *Solomon*. It is a sad reflection indeed, and must especially be so to that *Physician*, who is heartily of his Profession, and is concern'd in earnest at the good or ill events of Remedies. The loss of the *Sybil's Books*, and a thousand other things long talk'd of, are but imaginary in comparison with this. I am apt to think sometimes, that the *All-wise Providence*, which orders things always for the best, but far above our reach and comprehension, thought fit to snatch these Leaves away for greater ends than we can fathom, and better Reasons than we ought to dispute. The Nature of Humane Life consists of a certain mixture of *Good* and *Evil*, as necessary and inseparable to every state of Mankind as their very Existence and Being. And the necessity of this Mixture, in point of Health, as well as other respects, is more Certain, than Explicable, as lying exceeding deep in the inscrutable ways of *Providence*. I know some men carry before them a much smother Brow than others, and you shall hardly

hardly perceive any thing but sweetness and pleasantness constantly in their Looks; but if they do not sometimes suffer inwardly (more or less, according to the Temper of their Body, and the Philosophy or Moral Institutions of their mind) either from some Corporal Infirmary, or some Temporal disadvantages in point of Estate, or from the Envy and Misrepresentations of mischievous Men, in point of Reputation, or from some unexpected rubs, and disappointments in the prosecution of Ambitious desires, if there's a man to be found that is never (nay and to purpose too) concerned in some of these Respects, I shall not only wonder how he comes to be thus privileged above all his fellow-Creatures, that ever I knew or heard of, but without Pretensions to *Prophecy*, dare boldly bid him expect his Turn in a short time, and prepare his Back to bear a Load somewhat proportionable to his hitherto undisturb'd Enjoyments. And he that will read that excellent Story of *Polyrates* in *Herodotus*, will find that Man is not born to be always, and alike Fortunate throughout his whole Life.

Lib. 3.

§. 40.

Strab.

lib. 14.

CHAP.

C H A P. III.

Of Paracelsus. *His Arrogance, and hard Words. His Debauchery, and his Railings. His Works in great part borrowed. His Cures of Incurable Diseases. His incapacity to reside above a year in a place. A very remarkable Story of his Cures at Basil. Paracelsus not Immortal, and why. How far Physick may be said to prolong Life. Of Van Helmont, his Stoicism, his Dream, his Readings, and his Euthusiasm. His Works fitter to please Ill-natur'd, than Wise men. A Conclusive Passage of his own against Mineral Preparations, as not conducive to long Life. Sir Theodore Mayern recommended for a Chymist. And Quercetan for another.*

P*aracelsus*, as much as he magnified himself for his great store of *Arca-na*, and despised others for want of the same Pretensions, yet if we state things a little calmly, we shall find, that he did not so really promote the Honour and Glory of *Chymistry*, as he vainly boasted, or would have had the World believe. For though a Man should tell us a *True Story*

Story in the main, but could not forbear interlacing divers palpable untruths, if we found him affect the most extravagant Nonsense, and Impertinence, if he delighted to talk as if he were stark Mad, and coined abundance of unintelligible words, as it were on purpose not to be understood, but by those who were as Mad as himself, and therefore imagine they hit his meaning, the mans Folly and Extravagance would be apt to prejudice us strongly against the Truth of the Whole, and the very telling would spoil all the Truth and Credit of the Story. It is not impossible, but a notorious Lyar may speak Truth sometimes, but when he does, he will hardly gain belief.

Paracelsus was born in *Switzerland*, Ann. 1493. After he had made a good Proficiency under the best Masters in *Chymistry*, that were to be found in *Germany*, he swelled so big with his Acquisitions in that *Art*, that the World could hardly contain him. He chose to write like a *Heathen*, and in an *Ethnick* Style, as he himself tells us in his Works. He called himself the (most absolute) *Monarch of Arcana's*, and commanded the World to follow him, as an unerring Leader. No less could serve to express him, than the Names,

Parami-
rum de 5
entious
Morbor.
Numer. 10.

Names, or Titles of *Dn. Aureolus, Philip-
pus, Theophrastus, Bombastus ab Hoenhaim,*
or *Paracelsus*. His Works do all along
answer the Conceitedness of his Name.
He styled some of his Books, *Paramirum,*
Paragranum, Pagonum, Azoth, &c. He
uses the Words, *Iliaster, Cagastum, Eu-
estrum, Cherio, Relollum, Lorca, Tro-
nossa, Zenda, Perenda, Chibur, Archeus,*
*Trarames, Durales, Tleidus, Lessas, Stan-
nar,* and God knows how many more
strained, affected, fantastical, unintelli-
gible, and ill-coin'd Words, that there's
need of an *Onomasticon* on purpose, to ap-
prehend, or rather guess at his mean-
ing.

His Friend *Oporinus*, who kept him
company two years together, and there-
fore ought to be thoroughly acquainted
with his Qualifications, and good Man-
ners, speaks him to be one of the most
drunken Debauche's that ever lived;
that he would tipple day and night, in
the Company of Ostlers, Carmen, and
Porters; that he would dictate his Works
to the best advantage, in the midst of his
Cups; lastly, that in all that time he ne-
ver once said his *Prayers*, and yet would
peremptorily deliver his judgment in the
most abstruse points of *Theology*; and al-

*Epist. Opor.
de Parac-
elsis.*

C

ways

ways with strange *Chimara's*, and conceits, that would hardly enter into a *sober* mans head. He set upon *Reforming Physick*, with all the Malice, and Ill-will, with all the hatred and Contempt, that a Beast and a Sot could possibly conceive against *Sober* men, whose *Seriousness* and *Sobriety* was the greatest *Reproach*, and declaration of Enmity to his dissolute and profligate Life. He therefore bestows on all *University Men* the Title of *Confessores Mendaciorum, non Professores Veritatis*. He calls them *Materiales & Elementares Ambulatores, Aristotelicos tenebriones, Rabbinos, & Thrasones Athenienses, Philosophie Ethnica Sectatores, qui lucem tenebras, & tenebras lucem vocant, &c.*

This *Cacophraustus*, or foul-mouth'd railer declares himself a Cursed Enemy to
 Pref. in *Avicenna, Galen, Rhasis, Montagnana,*
 lib. Paragr. *Mesue, &c.* to the *Parisienses, Monspezzulani, Sueri, Misnienses, Colonienses, Vienne-
 nenses*, to all that inhabit the *Rhine* and *Danube*, to *Italy, Dalmatia, Greece, Athens, Arabia*, and to all *Israel*. He *Condemns Galen* to the Pit of Hell, *Abyssus Inferni*, unde ad se literas amandarunt, quorum datum erat, in *Inferno*; to the *Infernal Abyss*, whence he received Letters from *Galen*, by such *Messengers* as were capable of
 bringing

bringing them. Nay he threatned no less than to make the Dogs Piss upon them all. But know bold Wretch, their Names will be Consecrated to after-ages, and had in good Reputation by Wise, and Sober men; when thy *Bombastick* Names shall perish and be despised, when thy frantick folly, and miserable vanity, and ill-nature, shall with thy Dust be trampled upon by all men.

Penotus, a good friend to *Chymistry*; ^{*In sine Li-*} and one that had beggar'd himself in pur- ^{*belli de de-*} suit of it, says that this man Borrowed ^{*navis Me-*} the greatest part of his Works from former Authors; that he had his *Archidoxa* from *Raymund Lully*, his *Gradations of Medicines* from *Arnoldus de Villà Nova*; and his *Chirurgery* from *Lanfranc*. He was not the first *Chymist* that ever was heard of, though he made more Noise than all that went before him. There were *Books* written in *Chymistry*, not only in Antient times, by *Geber*, *Lully*, *Arnoldus*, &c. but about his time, or a little before, by *Isaacus Hollandus*, *Basilius Valentinus*, and others; and if he was more beholding to others, then he thought convenient to acknowledge, he had very good reason to Treasure up *Arcana*, which if *Chymically Prepared*, could not avoid

being the most Perfect, and *Universal Medicines* that ever were known before.

His Excellency consisted not only in *Chirurgical* performances, at which he had indisputably a very Happy Hand, but also in a supposed Expedite Cure of such as are commonly esteemed (and that Properly too, when grown to a certain height) by Learned and Understanding *Physicians*, to be *Incurable Diseases*; which if he could really have wrought *Miracles* upon, we would have Admired him according to his Merit, and have Extoll'd him among the *Demy-Gods*, if he had not Scorn'd a Place among them. He pretended to Cure no less then the *Leprosy*, *Inveterate Dropsies*, *Epilepsies*, and *Gouts*, and to Dissolve the *Stone*. But if we may credit *Crato*, a professed Admirer of *Chymistry* in a Sober sense, and one who sat at the *Helm of Physick*, during *three Emperors* successively, and beyond question a most Excellent and Learned *Physitian*, as his *Works* do still declare him, this Great *Crato* does speak of him with much indignity and contempt; as that by his *Medicines* he sometimes caused *Epilepsies* in persons free from them before, that he Cured
some

*Epist. ad
Crato.*

some into Absolute Blindness, who before saw tolerably well, and that he could make the *Gout Perpetual*, which came before he meddled, but now and then by *Fits*: But further, that his constant practise was, when he had committed any Notorious Errors, and hastned his Patients before their time, just to *Death's door*, he usually left 'em to themselves (as the *Devil* is said to do *Witches*) and fled away to seek his Fortune in some other Country.

And this is Confirmed by his Old Crony and Comerade, *Oporinus*, who left his Wife and Family to shift for themselves, purely for his Company, and to partake of his All-powerful *Arcana*. *Oporinus* tells us afterwards, that he could never stay above a *Tear* in a Place. For either his Alchymical Fires had made the Place too Hot for him, or in that reasonable time the People knew his qualifications better then he desir'd. *Epist. ejus
vita infir-
ta.*

Erastus says, there were divers persons then alive, of known veracity and reputation, who did maintain, that there being a Pestilential, or Malignant Feavour raging at *Basil*, when *Paracelsus* arrived there, it was observed, of all his Patients, that though they escaped present Death, *Disp. contr.
Paracels.*

Renod. is
Antidot.
lib. 4. cap.
16.

by the activity of his *Mineral Preparations*; yet not a man of them out-liv'd a year; whereas under the hands of the other Physicians of the Town, many Died of the Disease; but those who were Cured had no after-reckonings to make, but lived many of them to a good Old Age. The Story more than one have taken notice of, and if True, he had reason enough never to stay above a Year in a place. And besides, if the Operation of his Medicines was no better than so, he was a very unlikely person to make a Man *Immortal*, as he sometimes vainly boasted. Whatever he could do to others, as being *Monarch of Physick, and all Arts* besides, in his own stile and fancy, yet he could not protract his own Life above the 47, or 48th. year. His constant Intemperance in Wine had so Inflamed his *Archeus*, that neither his *Landanum* (of which he talk'd so many wonders) nor any other of his Refined *Arcanum's* could make his *Glass* run longer. We are all born under the same Laws of Mortality, and whatever some Vain men may now and then pretend, in order to the recommending either themselves or their *Medicines* to the World, yet we are, and always shall be subject to the same certain

Fate

Fate, and Conclusion of Life. Some men may *Naturally* have a *larger Glass* to run, and some may take good care that their *Glass* don't *break* too soon, and so their intended Course of Nature may not be intercepted in the middle; but every one has an *allotted time* in his *Natural Principles*, beyond which time he *cannot* go, but before which time he *may*, by Accidents, or occasional Diseases. And therefore *Physick* is of exceeding good use, to the preventing of Untimely Deaths, which would often otherwise happen, if God in his Great Pity to our Infirmities had not appointed, and ordained *Physicians*. They are great Assistants to Nature, to help her forward, when she is unable, and to Comfort her when she is Weak, but they cannot long Strengthen Infirm, and Unsound Principles; *Hereditary Dispositions*, and the first Impress of Nature will at last prevail. In short, an Original sound Constitution may with *Physical* Care, and the concurrence of other Circumstances, live to an *Extream Old Age*; but where Nature is not kind at first, where the Foundation is but Weakly Built, the Structure must in due time Necessarily fall.

To Conclude of *Paracelsus*, he was a man of very great Natural Parts, as generally the most Notorious Debauches in all Ages have been esteemed. And if he could but have contain'd himself within limits, and not so Pragmatically Censured, and Proudly Despised all the rest of the World, he would doubtless have done *Chymistry* much greater service than he did.

Since him rose up, as another Terror to all Antient Learning, and with as foul a mouth as t'other, *Van Helmont*. And this man had an excellent faculty at finding Faults, Opposition, and Pulling down all that had been Built before; but was not so good as *Paracelsus* at Building up New Notions, or at laying out Practical Platforms. It seems this Gentleman being once upon a time more than ordinarily disturbed with *Hypochondriacal* Fumes, and fallen into a violent fit of *Stoicism*, he Dream'd himself converted into "an empty Bubble of a vast magnitude, "whose Diameter reached from the Heavens down to the Earth; and at the same "time he beheld nothing but Darknes, "an *Abyss* of *Darkness* below, and a *Grave* above him. When he Wak'd out of this Frightful *Dream*, (in which he had seem'd

to

Studia
Autoris
Sect. 7, 8,
&c.

to fall into a *Trance*, and *forget himself*, and *all things else*) he was resolved to make all the World understand no more than himself. And so gave way to his *Stoical Temper*, that nothing in the World could please him, and he would needs Ridicule all *Authors* whatsoever, who had bore any sway in *Physick*. In order to refute, and baffle them, he says, he read the *Medical Institutions* of *Fuchsius*, and *Fernelius*, *Galen* twice over, *Hippocrates* once, all *Avicenna*, divers *Arabians*, and *Greeks*, and hundreds of *Modern Authors*. But they all proved very unfavoury to his delicious, or rather depraved *Palate*: He Concluded after all, that there was no Real Knowledge but by *Inspiration*, and *Enthusiasm*, and fancied he had no less than *Raphael* to Inspire him.

Indeed he writ like a man of more than ordinary *Brains*, but his *Head* was *Heated* too much, with his *Over-Reading*, insomuch that he shewed himself a True *Morose Stoick*, and the worst sort too, the *Cynick*, all along his Works.

But notwithstanding all his Bitter, and, I think, Malicious *Invectives* against *Galen*, and all his Followers, he will never perswade Sober men out of their Sense

Sense and Reason, though he may perhaps tickle and delight the *Caprichios* of Idle, Flashy, or Ill natur'd men, who would be glad to be freed from the Labour of Examining the prolix Works of our Famous *Galen*, and would fain become *Physicians* without Pains, Study and Head-ach, or such whose nature can incline them to rejoyce to see a *Grave Philosopher* pluck'd by the *Beard*, and a *Fools-Coat* forc'd on the back of a *Serious* and *Judicious* man.

It is very remarkable, what *Helmont* says in his *Works*, after all his Contemplations, and Censures, he even destroyed the very *Foundation* of his own *New Ideas*. He finally Concludes, that though *Paracelsus* his *Arcana* could Cure Diseases, yet that they did not conduce to the Prolongation of Life. He found, that *Mineral Medicines*, though wrought to never so great a Perfection, yet were *Heterogeneous* or disagreeable to the Nature of the *Aliment* of our first constituent Principles; because they still retain the nature of those Bodies they were prepared from: That they never can be made to part with their *Mineral Temperature*, and in that respect are contrary to the tenor of Long Life. Nay farther, that the very *Philosophers Stone*, (the
Panacea

Arcana
Paracelsi
versus *finem*.

Panacea for all Diseases, so much talk'd of) can have no *Vital union* to our Nature, by reason of its *Immutable* (primitive) Substance, and the absolute impossibility of its Separation, Digestion, or Destruction: Thus, and more, *Helmont*, in the place aforesaid. And it is a greater Truth, then we could easily have expected from a man that was no small admirer of *Chymical Mineral Preparations*, in other places of his Works. The Heat of Youth indeed is apt to precipitate a man upon nothing but *Mineral Preparations*, but it is a rare thing to find an Old man, who is not cautious and timorous in their use.

Sir *Theodore Mayern*, and *Quercetan* were another guess sort of *Chymists*, than *Paracelsus*, or *Van Helmont*. They were *Dogmatical* or *Rational*, as well as *Chymical*; they did not account *Galen* a Fool, or Madman; and though their first zeal transported them farther, in defence of this *Art*, than was absolutely necessary, yet they would not despise Reason, though it came from the Mouth of a *Galenist*.

Mayern is still flourishing in our own Memory, and his Eminency was sufficiently proved by an Argument that will easily perswade, I mean, by the greatest
Estate

Estate that perhaps ever was got by *Physick*; so that both *Chymistry*, and the Faculty of *Physick*, may be Proud of so *Arch* a Patron. His Treatise on the Gout, which he writ in his Natural *French* Tongue, is one of the best Attempts that has been yet made to the Knowledge, or Cure of that Disease; and his *Apology* of *Chymistry*, and himself together, against the Prejudices of the *Doctors* of *Paris*; and lastly his *Favour* with the Great *Henry* the 4th. of *France*, and his *Royal* reception here, do all speak loudly his Great Name.

But I would crave leave to Admire him for a Remarkable passage in his forefaid *Apology*, which did not speak a Foolish Hot-headed Chymist, but a Serious, and most Excellent Physician. I shall give it you, and heartily recommend it, in his own words: *Soleo ego in Magnis & Chronicis Morbis, qui nobis deliberandi horas relinquunt, non in arenâ sumere vel dare Consilium, sed singula meis Ephemeridibus consignare Symptomata, circa qua multos meos consulo Doctores, ut omnibus ad calculum diligenter revocatis, firmam mihi comparen. Affectus Ideam; ex his meas Indicationes sumo, quibus attentè perquisitis, Nocente cognito juvantis cognitionem adipiscor.* A
man

man of Parts that does betimes take such an effectual course as this, cannot choose but go deep in *Physick*; and I do not find by his *Consilia*, writ most in the *French* Tongue, and since Translated into *Latin*, that he was any ways a *Slave* to *Chymistry*, but rather its *Master* and *Comp-troler*.

Quercetan was one of the greatest, and most Rational Champions of *Chymistry*. He much delighted in it, even from his Youth, insomuch that when he was but a Young man, he writ a smart Book for his Age, *De spagyricorum Medicamentorum preparationibus*, and afterwards when the *Faculty of Paris* fell out grievously with him, about his use of *Chymical Medicines*, that very few of them had then much acquainted themselves with, he writ an Excellent and Learned Treatise, called, *Hermeticæ Medicinæ Defensio*, shewing great Mistakes concerning him. His *Pharmacopæa* is a Work that shew'd him very well versed in *Remedies*, both *Old* and *New*, and that he had Discretion joyned with his Affection to *Chymistry*. And if such an *Artist* as he was did a little too much indulge to the over-nice Preparation of things, whose nature did not at all require it, we ought in reason to pass

pass over it favourably, and as well to remember the good hints he has given us, as to look with *Microscopes* on what he has done *too much*.

CHAP. IV.

Chymistry Defined. Some of its Preparations Useless; some Useful, and others Dangerous. Every man to judge as he finds Best. The most Beloved Notions to submit to Matter of Fact. Diseases to be Cured with Remedies, not with Eloquence. Fernelius a good Latinist, but not the most Fortunate Practiser. A Learned Physician at Padua, but a very sorry Practiser, and why. Philosophy good for a Student, but not to be dwelt upon, in the time of Practice.

C*Hymistry, as it relates to Physick, may properly be called an Art, that teaches us how to Separate the Principles and Virtues of mix'd Bodies. And according as it Separates the Virtues of things, either away into the Air, or into Proper or Pernicious Medicines, becomes Useless, or Safe, or of Dangerous consequence. If we should make an Extract*
of

of *Aromatics*, or things of a very *Volatile* Nature, we spend our time to no manner of purpose, and make a *Preparation* that is good for *Nothing*. If we draw out the *Virtues* of some Bodies, whether *Mineral*, *Animal* or *Vegetable*, in a suitable *Menstruum*, and by time and gentle degrees of Heat make an efficacious *Tincture*, we assist Nature with our pains, and furnish our selves with an *Useful Remedy*. Lastly, if by violent force of Fire, and repeated *Rectifications* and *Cohobations* we render things *Corrosive* to the highest degree, and that which was Naturally Mild and Good we make destructive of the Principles of Life, our Remedy proves a Dagger, and the Experiment becomes Fatal.

So that certainly it is the True Interest of *Physick*, to have as right a notion as may be, of either the Goodness, the Vanity, or the Injuriousness of *Chymical Preparations*. We ought neither to be *Slovenly*, nor *over-nice*. And because people are generally apt to run into one Extream, and some especially have Magnified the meer Curiosities of Preparation, so as to dazle the Eyes of most, that they cannot see the difference between *Truths* and Counterfeits, between Realities and Pretentions,

tentions, I shall make it the design of the following Discourse to unvail some things that have been held *Sacred*, because *Mysterious*, and in every thing to deliver my self with as much Indifference, and as little Prejudice as possible.

And I am so far from offering to Dictate *Magisterially*, or peremptorily Imposing my own *Thoughts*, as a certain Rule in these matters, that I would rather beseech my *Reader* not be of my mind, if he finds better Reason, or more sufficient Evidence to the contrary. Our main *End*, that all our Endeavours ought to aim at, must be the *Health* and welfare of our Country, and whatever *Notions* are contrary to that *End*, however Plausibly they may be drest up, how *Learnedly* soever represented, we ought to avoid them as so many *Rocks*, though the *Sweetest Syrens sing*, and allure us to them. And if men had more seriously adverted to this main *End* of *Physick*, they would not have been so zealous in the Justification of their little home-bred *Hypotheses*, they would not have called *Heaven* and *Earth* together to their assistance, and so impatiently have born any Civil Contradiction to their own Opinions and Mistakes. They would rather

ther have delighted to be led into the *Right* way, than to *Wander* still on, though an *Ignorant Clown* should shew it. But it is the unhappy temper of Mankind in general, (though some Countries, as well as persons, do partake of that Temper more generally than others) that they are most *unreasonably averse* to the *acknowledgment* of an *Error*; and they esteem it more *Honourable* and *Glorious*, obstinately to *persist* in an *Error* they have once *Esposued*, than to draw back their Foot into the *Right*, and hazard the *Imputation* of *Levity*. We often pass the *Complement*, *Humanum est Errare*, to others, but would by no means have it thought, we our selves can fall under a *Mistake*.

It is not Ornament, or Eloquence that can Cure Diseases; *Morbi non Eloquentiâ, sed Remediis curantur*, said the *Latine* *Hippocrates, Celsus*. Lib. 11 Good Practical Observations of Matter of Fact, and not fine-spun, curious *Problems*; not the *Trinkets* of *Rhetorick*, but the *Application* of *Remedies* in a *Proper Method*, according as the subject requires, are the things that constitute a *Physician*. And I am much of the same *Celsus's* mind, *Quod siquis Eliquis usu discreta remedia bene no-* bids

D

rit,

rit, hunc aliquantò majorem Medicum futurum, quam si sine usu linguam suam excoluerit. Fernelius writ Incomparable *Latine*, and his *Institutions* will for that reason, as well as the Intrinsic worth, be always the Admiration of Young Students in *Physick*. And yet I have heard it said, and not lightly neither, that he was no very *Fortunate Practiser*, that he made but few Eminent Cures, though he was the Glory and Ornament of the Schools. And indeed his *Method of Curing Feavers*, and other *Diseases*, is wholly *Pathological*, and seems to insinuate as if the *Curative* part of *Physick*, by the *Application* of *Remedies*, would e'en drop into a mans mouth, whether he would or no, if he has but well consider'd the *Method of Talking Scholastically about Feavers*, and other *Diseases*.

De vulg.
error- in
Medic.

And this brings into my mind a very strange, but possibly true Story, I have read somewhere in our *Primrose*, who speaks of a most Eminent *Physician*, and *Professor* at *Padua*, that was followed by more Scholars (the greatest sign of Reputation there) than any other *Professor* in the *University*. He taught è *Cathedra* with the greatest Applause, and according to the most Learned Rules of Art:
And

And yet (I am sorry, and very sorry that it prov'd so) this so great a Master, and Teacher of *Physick*, was so *Unfortunate* in his *Practise*, that it was an exceeding rare thing for a Patient in a *Feaver* to escape under his hands. A *sad Consideration* indeed! but what must necessarily infer, that something else was requisite at the Patients Bed-side, besides *Scholastick Platforms*, and well-couch'd *Institutions*, to wit, a very narrow *Inspection* into the *Alterations* of *Nature* there, and the making *Method*, follow, as well as govern, the *Events* of *Remedies*. The *Indications* were not to be made before-hand in the Schools, but to be taken as they were, *pro re nata*, with the Patient. He should not have scorn'd to decline his *Beaten Roads*, if he found they lead to the *Grave*. For the difference of *Feavers* in all places does much depend on the various *Constitutions* of the *Air*; and according as the *Season* does alter its *Constitution*, it makes very different Impressions on our Bodies and Tempers, and consequently all *Epidemical Feavers* will be attended with *New*, or *Unusual Symptoms*; and as those *Symptoms* do differ from one another, the *Indications of Cure* must be variously derived. And con-

cerning the rise of Diseases from the *Constitutions* of the year, the Famous *Cardan* has writ an Excellent Treatise, called, *De Providentiâ ex Anni Constitutione*. Nor has *Hippocrates* been silent in this matter.

Notwithstanding what has been said, it is not to be imagined that *Learning* is any Prejudice to Practice, but rather the best Foundation to build success upon. Without this solid Foundation, a man can be no more capable of attaining the *Art of Physick*, than he can *Travel* without *Eyes* or *Legs*. He must begin with *Philosophy*, and *School-Instructions*, as the *first steps* he is to make; but if his Head is always fix'd upon Rudiments, and his narrow, or lascivious mind can never Advance beyond them, he is like to make but a sorry Progress in *Physick*. *Ubi desinit Physicus, ibi incipit Medicus*. Where the Philosopher Ends, there the Physician does Begin. A *Physician* without *Philosophy* will ever be a raw, and *Fortuitous* Practitioner; and he that in Practice does not End with his former *Philosophizing* vein, and apply his mind to diligent *Observations* from *Experience* and *Practice*, will often find himself overcome in matter of Cure, even by *Ideots* and

and *Women*, who never understood *Philosophy*. He that intends for Sea, does well to Speculate the Principles of Navigation first ; but if after he has been some Voyages, and is appointed *Pilot* of a *Ship*, instead of minding his Duty, he shall rather enter into a deep Study concerning the *Causes* of the *Tide*, and thereby neglect Steering the Ship as he should do, every dirty *Tarpaulin* can easily decide the Controversy, what was best to be done by him, and what will be the *Event* of his *Studious Folly*.

CHAP. V.

Chymists given to hard words, and to affect Obscurity in their Writings. The more Popular Names are given to Remedies; commonly the more Dangerous. Aurum Potabile, a kind of Panacea. Gold whether a Cordial, or no; and why it has gained so great an Esteem, in point of Remedy. Some Concepts of its Physical Excellencies; who for it, and who against it. The Best, or rather safest way of using it Physically is in Decoctions. The Metals Mild and Innocent in themselves, but through Preparation become most violent. A Story of a Chymist with his Red Solar Precipitate. Libavius owns several Cheating Rascals to pretend to the Aurum Potabile. Aurum Fulminans spoken to; and another Fulminating Powder. The Fulmination of Metals, no good commendation of them for Remedies.

IT has been a general humour with Chymists, to affect hard and strained Words, to deliver themselves with a Mysterious Obscurity, to turn every thing almost

most into *Arcana*, and when they do bring them forth, after much Labour and Travel, the World is hardly big enough to contain them; they would be thought the most *Charitable*, and Kindest men alive; and at last after abundance of *Ceremony*, it appears before us, with some ratling, new-coin'd Name. If any thing in nature be Dearer than ordinary, or accounted of greater value, because fetch'd from far, be sure that must be drawn in to constitute, or illustrate the Title. *Aurum vita*, sive *Hercules Bovii*, *Mercurius vita*, *Aurum Argentum*, & *Bezoar Potabile*, *Unicornu Minerale*, *Unicornu Solare*, *Bezoarticum Joviale*, *Aquila Imperialis*, &c. are some of their *Illustrious Titles*. But this I have often observ'd, that the more Precious and Thundring a Name is bestowed on the *Preparation*, commonly the more *Dangerous* and Dreadful it is in reality. If it be called a *Liquor*, or *Powder of Life*, you may the more certainly conclude it *Deadly*, as without dispute it will prove it self if you should chance to mistake the *Dose*.

A man would think that *Aurum Potabile*, no less than a *Golden Draught*, should be a fair invitation, and a sufficient re-

commendation to Patients, to Taste a little of its Goodness. And if you should read concerning it, *Arnoldus de villà novâ*, *Raymund Lully*, *Isaacus Hollandus*, or *Bombastical Paracelsus*, you would find, that they did not ascribe more Virtues to all their *Emeticks*, *Catharticks*, *Diaphoreticks*, *Diureticks*, *Anodynes*, *Stypticks*, *Alexipharmicks*, &c. than they did to this single, but Rich Draught of *Aurum Portabile*. So that if any thing in nature (the *Tincture* only excepted) could have obtained the Reputation of a *Panacea*, this must in all likelihood have been the very thing. For *Gold* must have procur'd it, let it be what it will; that which will open all Locks, that which will abate the Rigorous Principles of most *Philosophers*, and that which will open an entrance into the secretest *Arcana*, whether of *Chymists*, or others, may be very well allowed to do as many and as great things, as the best that can be named. This same *Gold* is the *End*, and *Crown* of *Blessings*, that our *Fiery Philosophers* do Labour, and Sweat for; this is the *Cordial* they so earnestly contend for, to Comfort their drooping Spirits, after so many several disappointments in their broken Vessels, and fruitless repetitions of their

Ex-

Experimental Preparations of that nimble *Proteus, Mercury*.

And yet after all their *Calcinations, Solutions, Extractions, Digestions*, and I know not how many different *Transmutations* of the Glorious *Metal*; what do they attain at last in this their *Aurum Potabile*, but a meer *Solution* of *Gold*, by *Corrosive Spirits* (whether they do preserve their *Corrosion* entire, or it be a little abated by some *Alkali Spirits*, or *Salts*, it is no great matter which) but the *Gold* is never the better for *Physical Use*, by this *Artificial Corrosion*, nor the *Spirits* the more Innocent, for being Impregnated with that Noble *Metal*.

I cannot easily conceive, what should cause them thus to torture their Invention upon this *Royal Metal*, unless basely to impose on the Vulgar, and adapt their Endeavours to the humours and prejudices of the Common people. For if an Ignorant poor man finds himself much out of order, what can he imagine will more Comfort his poor Heart, than what he so much wants, and works for, *Gold*? The first thing that either he, or the people about him, can ever think of, is a *Cordial* immediately, or else he is quite undone. If they come to make Applications

tions to a Doctor, or a Good Lady, on his behalf, it is for a *Cordial* to Comfort the poor man in his weakness; and if he has but that before he dies, they are very well satisfied, that he wanted not the *Means* which were necessary to preserve him. Now it is easy to persuade most men, that Gold is a sufficient *Cordial*, but they are not all Competent Judges, whether it receives any further advantage from this Ostentation of *Curious Preparation*, or whether it be not made worse, that is, more dangerous, than it was before. It is but swimming against the stream, to tell them, Gold, any ways *Prepared* is not so much a *Cordial*, as it was in their Pockets. And the *Apothecaries* know very well, what great satisfaction they give in Gilding their *Pills*, *Babes*, and *Electuaries*, that is is no insignificant Ornament, that is contributed by that Customary Artificer.

Some persons will Boil Gold in Broths, for *Consumptive* people; and if a strong Fancy goes along with it, it may signify something more than a meer Chip in Porridge; but otherwise unless a *Fancy* concurs to help it, I cannot think it will work any very great Wonders. *Avicenna* an Old Author, well known in the Schools,

Schools, thought there were notable qualities indeed in Gold, more than every body knows of, "as that it was good "against *Poison*, that it would hinder a "Woman from Miscarrying, and especial-
 "ly, that if it were put into the Mouth of
 "an Infant newly born, it would hinder
 "the Devil from exercising any power
 over the Babe: And hence, no doubt, it was
 that a *Landable Custom* did arise, Of always
 keeping some Money in the Pocket, in order,
 they say, to keep the Devil out. But that
 same Author in another place does put
 the Excellency of Gold between the *Eme-*
erald and *Silver*, not so Cordial as the *Eme-*
erald, but more Cordial than *Silver*; as if
 he had taken out the Virtues of it, and
 weighed them narrowly in a pair of
 Scales. *Fernelius* thinks fit to commend
 it, as wholly free from *Metallick Impuri-*
ties, and that consideration was doubt-
 less no small one, to others who think no
Remedy good for any thing, that is not
Artificially Refined from *supposed Natural*
Impurities. And yet as Pure as it is, *Pa-*
racelsus thought it wanted abundance
 of Preparation, before he would believe
 it fit to Cure, as he pretended with
 it, both *Gout* and *Leprosy*. But of
 his way of Curing before. *Brassa-*

Lib. de
 Medic.
 cordial.

volus,

volus, *Bacchius*, *Fallopins*, *Eraſtus*, *Rondeletius*, and divers other Eminent men were quite of another opinion; and thought it better for Coin, than *Physical* uſe.

And yet upon ſerious Conſideration, if there be any way at all of uſing *Gold* *Phyſically*, this plain, innocent, and eaſy way of Boiling it, ſeems in my conception to be the very *beſt*, and I am ſure, the *ſafeſt*, and that which I would therefore ſooner recommend and put to the Trial, than the moſt (*vain*) *Glorious Potable Preparation* of it, by *Paracelfus*, *Quercetan*, *Crollius*, *Libavius*, *Antony*, or others. For all the *Métalls* are *Innocent* enough of themſelves, and in *Infuſion* and *Subſtance*, ſome of them have very Extraordinary Effects. But if we once come to unlock their Bodies, and by *Corroſive Diſſolvents* to Change their Nature, the caſe then ſtrangely alters, and inſtead of Mild, Gentle, and *Innocent Medicines*, we ſhall obtain the moſt *Violent*, and Dreadful, that *Art* can furniſh us with. The *Preparations* of *Antimony* and *Mercury* will, in a few Grains be apt to *Vomit*, or *Purge* a man into his Grave, if there be not tender care taken with them; whereas you may *Boil*, or *Infuſe* in Water, a
Pound

Pound of them at a time, as they are in their *Natural Principles*, and you shall perceive but little more sensible Difference, than from a Draught of fair water. Notwithstanding the latter is certainly a most *Excellent Remedy* in the *Worms*, and the first some do magnify for *Sweetning the Blood*, and other good effects, but I could never observe any great matters from it. The plain *Infusion* of *Iron* might likewise here be mentioned; but of that more hereafter.

Andreas Libavius in a large account about the *Aurum* and *Argentum Potabile*, tells us a notable Story of a *Physician* he knew, who was so vainly transported with a *Preparation* (of *Gold*, it is to be presumed) or a *Red Precipitate*, which he called the *Red Dragon*, that with one Grain of it he would undertake to work Miracles, and Cure any Disease in Nature. But the World soon lost his Wonder-working *Secret*; for within six Months at least, (*Semestre* was the time) this notable *Chymist* hapned to Die of an *Apoplexy*, which the *Dragon* could not Conquer; and some of his Wise Admirers fell into such a Rage upon it, that they *Blasphemously* taxed the *Goodness* of God to Mankind, in taking away such *Precious Artists*,

Apocal.
Hermet.
par. prior
cap. 19.

Artists, before they thought fit ; and yet perhaps it might be an *Act* of the *Greatest Goodness* to us, to prevent such *Desperate* men from doing further mischief ; nay, from downright Murdering and Destroying. Those they *Kill*, can't speak or accuse their *Chymist*, and they themselves are so far from acknowledging, or being sensible of the greatest Error, that they put on a *Face* of *Brass* to defend their *Miscarriages*.

After all, this great *Chymist*, *Libavius*, a main asserter and defender of the *Transmutation* of *Metals*, does not forbear to own, that a great many Cheating Rascals made pretences to the *Aurum Potabile*, as well as those *Chymists* before-named. And if once *Miracles* come to be wrought by the meer virtue of *Preparation*, whether from *Aurum*, *Argentum*, *Antimony*, or *Mercury*, &c. without any Thanks to Methodical Application, *Physicians* do certainly spend their thoughts to fine purpose, and a Blockhead that blows the Fire, and learns how to Dress a great *Remedy*, may in time fairly come to succeed his *Master Operator*, and set up for a mighty Curer without any more to do.

But before I leave this Precious Subject, it may not be amiss to speak one word of *Aurum Fulminans*, a Precipitate of Gold from a Solution in *Aqua Regalis*. This Powder is of that prodigious force, that a Grain or two of it, the least quantity of a thing imaginable, being set to heat in a Spoon near the Fire, will give a Bounce like unto a *Musquet*, and this in the open Air too without the advantage of any resistance; and *Crollius* affirms, that a Scruple of this Powder will equalize the noise and force of half a pound of Gunpowder.

There is another Powder mentioned in *Lemery*, in his *Remarks* on the *Aurum Fulminans*; it consists of 3 parts of *Niter*, 2 parts of Salt of *Tartar*, and one of *Sulphur*. This Powder being likewise heated in a Spoon to the quantity of a *Drachm*, will give as *Thundring* a Noise as a Cannon it self. But commend me rather to the *Fulminating Gold*. For *Metallick Preparations* will be sure to do more than others, and if they do'nt sometimes appear to do more Good, they will be sure to do more Hurt, before you are aware. And if *Metallick*, even *Solar Preparations*, can thus Thunder it away, I humbly take it to be no very good Recommendation of them

Courte of
Chymistry.

them for *Remedies*, and where there's occasion for *Sweating*, would much rather trust to *Venice Treacle*, and *Sage Posset-drink*, than to two or three or half a dozen Grains of this Dreadful Solar Powder.

CHAP.

C H A P. VI.

The Verity of Transmutation of Metals best judged of by Matter of Fact. Some Authors mentioned in Defence of it. Yet all pretended Transmutations thought to be meer Counterfeits. Adulterations to be cautiously treated of. The Philosophers Stone probably a meer Collusion and Trick. Wencellaus's point examined. No one Alchymist ever yet so Rich as to be Envyed. An Argument against Projection, drawn from Providence. The baser Metals not Transmuted. That supposing the Truth of Projection, it is the greatest Folly to endeavour after it. The Process always undertaken different Ways, though by the Rules of the same Author. Penotus a sad Example of what Alchymists ought to fear.

AS for the *Metallurgia*, or the Art of Transmutation of Metals, it is not a subject so properly to be decided by Argument and Reason, as by Tryal and Experience. Let our Reasonings be never so strong and cogent, yet if plain Matter of Fact evinces the contrary, we ought

E im-

immediately to acquiesce, and submit to the Real Truth.

Now I must confess, I never was *Alchymist* enough, to try the utmost that is *Possible* to be done in these matters. *Libavius*, *Penotus*, *Hogelande*, &c. do stiffly maintain the *Transmutation*, as indubitable, both of *Mercury*, *Lead*, and the like *Metals* into *Gold*, and of the *viler Metals* into one another. *Sennertus*, a *sober Author*, is so well perswaded of the possibility, that he thinks it rash, and imprudent, to deny it. He says, there are *Fountains* at *Smolnitium*, a Town in *Hungary*, which will turn *Iron* into the best *Copper*. Nay, that not only *Natural*, but *Artificial Vitriolick Waters* are able to turn *Iron* into *Copper*, a *Red powder* sticking to the *Iron*, which being Melted, will become a good *Copper*. And therefore he taxes *Nicolaus Ghibertus* with a greater Impudence than ordinary, for denying absolutely any *Perfect Transmutation*.

De Chymic.
cum Arist.
& Galen.
consens. ac
Dissensu,
cap. 2.

But notwithstanding we have had so many plausible Stories of this, and that mans having gotten the *Tincture*, and almost every body fancies he can *Transmute* the *Viler Metals* with ease, yet I cannot tell how to give up my full Assent, even

even to the *Possibility* in any one. I know things may be *Counterfeited* with great cunning and dexterity, but still the most that can be made of them is, that they are *Counterfeits*. And I never yet met with, or heard of any such Collusion, but that if it be brought to a narrow, and Critical *Test*, it may by an Able *Artist* be distinguished from the True kind. Separate two Likes, and you shall hardly resolve which is which; but bring them together, and try the difference, according to Art, and you can't easily be mistaken, or imposed upon. And it is too well known, that *Pseudo-Chymists*, the Spawn, if not Legitimate Issue of the more Learned *Alchymists*, being bred up, and instructed under those Masters, have such an admirable faculty of *Counterfeiting Medicines*, that it is now become a set Employment, and there is hardly one that is worth a *Counterfeiting*, that can escape their Contrivances, and they are as busy as Bees, 'till they have found out a Cheat for it. I could here extend upon a great many things, and lay open their base *Adulterations*, in a great many particulars, that I cannot so much as think of without *Indignation*, and violent Transport; and therefore I had rather

pass by the particulars, than teach wicked men how to do Mischief. And indeed all *Authors* should be exceeding careful of shewing their Knowledge in those base Impostures. A hint how to discover the *Adulteration* does always well, but the other deserves to be buried in the deepest silence. And for this reason *Galen* was very averse to the *Writing* a *History of Poisons*, lest the World might happen to receive from it more Harm than Good, and the *Woolves*, and *Monsters of Humane Society* might thereby improve their *Art of Destruction*.

The World sufficiently rings about *Raymund Lully*, *Arnoldus de villa nova*, *Roger Bacon*, *Kelley*, *Hogelande*, *Boethius*, and several others here and there, as if they were all sanctified upon Earth, with the Power of *Projection*. And our Contemporary *Wenceslaus* had the luck to find out a Treasure of this kind, very lately, being still alive. The Romantick Story was writ by *John Joachim Becher*, and said to be published at the request of the *Honourable*, and most *Eminent* Mr. *Boyle*. And yet we may observe of this *Wenceslaus*, that he was one of the greatest *Libertines* upon Earth in his *Moralls*, that notwithstanding he had a very large
Pot

Pot of this Powder of Projection, enough one would think to have bought Empires with, yet his Pot had a Bottom in about two years time, and he grew to be one of the most Wretched Notorious Cheats that ever pretended to *Alchymy*. He was dip'd over Head and Ears in Debts of all sorts, and was fain to vend Poudred Cinnamon, Red Lead, and the Caput Mortuum of Aqua Fortis boiled, and such like Ingredients instead of the Genuine Powder, mixing also therewith some Filings of Copper, to make it appear the more Glittering and Gold-like. The Grand Elixir at first hearing of, and after having passed an Ordinary Test, strikes men with such Admiration and Reverence, that they are as unwilling strictly to Examine all its Natural qualifications, as to dispute the Existence of the Deity they pay Worship to, or the Power of a Mighty Monarch that they live under. If there be a true Transmutation, as I cannot but somewhat doubt, the Trade shall certainly make a man a Beggar instead of an Emperour, and the Expence that is employed about bringing it to a Tinging Perfection, shall abundantly over-weigh the Profit that it is to produce. We have had no small number of *Alchymists* in our own days, who

were many of them born to fair *Estates*, and yet all after much *Bragging*, *Counterfeiting*, and *Lying*, have grown *Contemptibly Poor* and *Miserable*. If ever one of them had born up against the *Stream*, and surmounted the necessary consequences of *Folly*; if one of them all had hapned to appear as *Pompous* as they aimed, in any other, than the *Fools Paradise*, it had been a better Argument for the Reality of *Projection*, than a thousand *Tricks* and *Stratagems*, that they have been certainly Guilty of, and which have at several times been *discovered* to the World.

I shall urge one *Consideration* more, upon the *Supposition* of the *Philosophers Stone*, that there may be, or has been such a thing unquestionably, and without disguise: I offer, whether it be consistent with the *Established* and *Unalterable Providence* of God over the World, that one man should have that advantage over his Fellow-creatures, as to multiply Riches without end, as it must be supposed that man may, who is Perfect Master of this *Secret*. I never understood yet, but we are all born to *Toyl* and *Labour*, and all subject to the various *Revolutions* of *Fortune*. The *Greatest Monarch* is subject to the same *Laws* of
Nature

Nature with *Boors* and *Peasants*; he is not out of the *Possibility* of being *Robb'd* of all his *Wealth*, of being *Despised*, or overturned even by his *Vassals*. And there are *Bounds* determined by *Providence*, beyond which the most *Ambitious Prince* can never pass. But granting the conceit of *All powerful Projection*, the *Laws* of *Nature* are subject to be overwhelmed, by the *Inexhaustible Purse* of a *Whimsical Philosopher Paramount*. So that I cannot but necessarily conclude, that if the *Tinger's Artificial Gold* had been *Con'd* over again and again, some *Flaw* or other would have been discovered in the *Wonderful Jewel*, and the *Philosopher* would have been soon tumbled down from his imaginary *Royalty* in the *Mineral Kingdom*.

As to the *Transmutation* of other *Metals* into one another, though there's no such danger of losing *Life* or *Liberty* by being known to do such *Fears*, yet it is a rare thing to meet with an *Alchymist* that will offer to convince us throughly even in those matters. I know some will talk as if they could do every thing in nature, and say what they will, they will take it very unkindly to be *Contradicted* in their *Bold Pretences*. But I never heard of

any yet, who offered to set up for the *Merchant*, and *Traffick'd* with *Copper* for *Coals*. Some of them perhaps have ventured their *Neck* to make *Pieces* of *Eight*, and will shew you a *Medal* or two which may pass off much as well, as a *Gilded Brass-Ring*. They will make you a *Silver* at *Half a Crown* an *Ounce*, and this *Silver* may be work'd into a *Plate Vessel* just as *Wholesome* as *Copper* it self. And after all, the *Famous Artist* had better have been bred to the *Plough*, and might that way have gotten a *better*, and I am sure, an *Honest* *Livelihood*.

But again, supposing the *Truth* of *Projection*, as largely as they would fancy, yet can such a *Rarity* in an *Age*, such a *Phenix* as *Paracelsus* calls it, sufficiently encourage a *Sober* man to lay aside all other thoughts, and to dedicate his whole time to the vain hopes of attaining the *Grand Elixir*? A *Sorry Slovenly Fellow* seeing my *Lord Mayor* in all his *Pomp* and *Greatness*, had much more reason to conclude, *This we must all come to*, than a fond *Alchymist*, because he has seen some *Books*, which offer to describe this *Great Work*, and because once in a long time, and one among an *Infinite* number of *Labourers*, is said to have gotten the *Prize*,

Prize, that therefore *he* must needs be another of those *Fortunate* men. There be divers *Books* which Teach *Magick*, and how to *Conjure*, as there be also divers which would instruct us in the *Process*. And yet I am strangely misinform'd by others, who had as much mind to *Conjure*, as these to find out the *Philosophers Stone*; if all the *Arts of Conjunction*, that are taught in *Books*, can help a too Inquisitive man to *Practise Magick*, as it is talk'd of. A man should no more Believe all that he Reads, than all that he Hears. A Lye, or a Mistake, is a Lye or a Mistake, whether it be Printed, or Told. And some *Writers* have been as Guilty of Falshood or Inadvertency, as those that do not Write, but Talk. And the same *Al-Chymical Writers*, who would pretend to Teach the World Great *Improbabilities*, if not *Impossibilities* on this subject, do, we find plainly, take a larger Liberty than ordinary, in recommending the Virtues of their long-winded and long-worded *Magisterial Preparations*. Lord, how Happy should the World be in Remedies, if the *Hundredth* part of what they aloud maintain, would upon Tryal prove Constantly True! Is there ever a one Great *Chymical Medicine*, Great

I mean in respect of its *Preparation*, that Wonders are not spoken of, and long *Panegyricks* made of, as if they were all to come within a hairs breadth of the *Universal Medicine*. And I cannot but here declare, that upon discoursing the most *Eminent Practicall Physicians*, (and in this Town we want not *Opportunities* to do it) I never yet heard *one man*, whose *Judgement* I had reason to value, presume to own, that in any one *Great Preparation* he had found *Experience* fully to answer the pretended *Virtues* ascribed to it by *Chymical Authors*. For if a *Remedy* has its effect in some slight and indifferent case, it does not follow, that it must needs perform the same in greater cases of the like nature. And that which will agree very well with *one* sort of *Constitution*, shall as absolutely disagree with *others* under the same kind of *Disease*.

So that if the *Grand Process* were to be Learn'd by *Books*, it is of no small moment to be consider'd, that every *Author* varies his Hints after a *Different* manner, and takes care to wrap up his *Information* in such *Clouds of Darknes*, that I verily believe it is *absolutely Impossible* for *Two Operators* exactly to pursue the *same Method* from the *same Author*, without *Confederacy*,

federacy, though both should as strictly as possible follow the *Instructions* of the *same Book*. And most of those very men, who are said to have gained the *Tincture*, do ascribe it rather to *Chance* than *Cunning*, and their *Choicest Rules* will hardly enable them a *second* time to perform, what upon a *former Essay* they *stumbled* upon by *Chance*.

Now for those that will not be persuaded, who will needs run gadding after *Chimera's*, or *Wills with a Wisp*, before they are *misled* into *forlorn inaccessible* places, or fall into the *Dirt*, which they will never afterwards *wipe off*; I would desire them to read, and consider well the sad *Story* of their Predecessor *Penotus*. He was an *Alchymist* Hand and Heart, a man of no contemptible capacity in other respects, but most wretched and *Unfortunate* in his *Chymical Adventures*. *Sennertus* tells us, he received a Letter concerning him from a Friend of his in *Berne* in *Switzerland*, dated *November 1617*. who writ him word, that at *Tverdon*, a *Town* in that *Canton*, this *Penotus* had lately died in the *Hospital*. He had been a great *Vindicator* of *Alchymy* all his life, 'till towards his latter end; he had spent all his *Fortune*, in quest of those *Vain-Treasures*,
and

*De Consens.
& Dissensu
Galen. &
Perip. cum
Chymicis,
cap. 2.*

and after all was reduced to that *Extremity*, that an *Hospital* was the best *shelter* he could find. A little before he died, which was in the 98 year of his *Age*, (and if he had gotten the *Philosophical Idol*, that he *Worshipped* so long, I dare engage he would never have lived to near that *Great Age*,) before he Died; *Fabritius ab Aquapendente*, the *Famous Chirurgion* makes him a *Visit*, and pressed the poor man now to impart his *Secrets*, for the *Good* of the *Publick*; to which request he at length replied, and 'tis so true, that it is pity it should be a *Secret*: That if he had an *Enemy* he wish'd ill to, and did not dare to assail by force, he could wish him no greater a *Curse*, than that he would give himself up to the *Study* of *Alchymy*.

C H A P. VII.

Of Distillation. Distilled Waters *wherein Useful; and how best drawn*. Waters Distilled from Animals, as Capon-Water, Snail-Water, &c. and the Distillata Restaurantia, insignificant or ineffectual Medicines. The Juscula Consummata much more Nutritive. Milk-Waters

Waters improperly Distilled, and apt to breed a Dropsy in Consumptive People. Divers Fruits, and Plants, &c. which yield not their Virtues upon Distillation in an Alembick. The Empyreumatical Distilled Oyls rather Creatures of Fire, than Natrual Principles of the Plant. Zwelfer's best way of Distilling Waters; and a Remark on the use of Distillation in Germany. Distillations in a Reverberatory much more liable to suspicion, than a Sand-heat, or Balneum. The difference between a Real Physician, and an Empirick. A Solution of Sublimate Corrosive in Water, given by one for the Worms. Fire how far useful in the Preparation of Remedies. The Reverberatory Fire described. Acid Spirits to be tenderly used. Dismal effects from Acid Spirits recounted by Gaspar Hoffman. Acid Spirits to be given rather Dulcified. Chymical Oyls in some respects Suspicious. An instance in proof of it, from Sack and Claret; and another from the Dissection of a Notorious Sack-Drinker. The Eleosacchara one of the best ways of giving Distilled Oyls. That Fire can increase the very Weight of some Remedies. Volatile Spirits are Blessings; we owe to Chymistry, and why. How Vola-

Volatile Salts do differ from the Spirits. The Fixing Volatile Salts, and Volatilizing Fixt Salts, are but time lost. No great difference between one Volatile, and another, nor between one Fix'd Salt and t^other. In what uses both sorts do agree. No Natural Alkali Salts; but all produced by Fire. Natural Alkalies recommended, both in themselves, and in regard to their Dose. A Safe and Honest Rule.

Distillation being the most Comprehensive Operation of Chymistry, and yielding singly a greater number of Preparations than all the rest united together, I shall be somewhat larger on this Copious subject, and speak both to the Nature of Distillation in its several branches, and to some of the Principal Medicines that are wont to be Distilled.

Distilled Waters, whether Compound, or Simple, if they are Fresh, and partake strongly of the Plant, are doubtless of very good use, in that they are ready on all sudden occasions, both for the Basis of Juleps, and to serve for Vehicles to Powders, Electuaries, &c. They will Preserve a good while, which Decoctions will not, and the Juices, which are commonly

ly more *Effectual*, yet are not so agreeable to the *Palate*.

Quercetan commends them, and justly enough, as much the better, when drawn in a *Vaporous Bath*, or in a *Balneum*, by which means the *Empyreume* that is apt to attend them is wholly avoided, and the *Natural Virtues* of the *Plants* are kindly communicated without any *Impression* of *Fire*. And if thus the *Plants* are *Distilled*, without addition of *Water*, they are things of excellent use.

Waters Distilled from Fleesh, as the many sorts of *Aqua Caponis*, *Hirundinum*, &c. as they are commonly performed, the *Destillata Restaurantia*, *Snail Waters*, and the like, seem rather a shew of *Art*, then capable of answering their Intentions. Some *Ingenious*, or *Leading* men, have thought fit to flourish with their *Pen*, and shew how they can curiously expatiate, and leave the sign of an *Artist* behind them, upon every occasion that offers it self. But if they had *Deliberately* consider'd, they would certainly have found, that the *Nourishment* of *Animals* could not this way have been Communicated. An insignificant *Elementary Water* may indeed be *Drawn* off, and such as does sensibly enough partake of the
Aro-

Aromatics, or other *Ingredients*, commonly added to the *Distillation*, but the *Alimentary Juice* of *Animals* being of a *viscous jelly* nature, will not so easily rise, but remains at bottom; and they that are used to the *Distillation* of *Urine*, the *Serum* of the *Bloud*, or to that of the *Bloud* it self, will find, that the *Spirits* though *Volatile*, will not come, 'till forc'd at last by a good Fire, that abundance of *Inspid water* must first separate from the *Urine*, before that *Excellent Spirit* will vouchsafe to shew its self. Nor will those *Spirits* free themselves from their *Clogs*, or be in a capacity to exert their *Activity*, to the best advantage, until they have undergone a *second* trial by *Cohobation*, and *Rectification*.

The *Juscula Cousummata*, or strong *Expressions* of *Decocted Animals*, will *nourish* to much better purpose and effect, than such fruitless, and improper *Distillations*.

There's another thing grown into much request of late, and yet as *insignificant* as the former, *Distilled Milk* I mean. Some do prescribe it as familiarly as any other *Distilled water*, as if it would keep good for a *year* together, and every *Apothecary* were as well provided with it, as *Rose*, or *Black-Cherry water*. Whereas it

is a thing that will be apt to *sowre* sooner than we are aware, and *Apothecaries* upon whose hands it has hapned to *sowre*, will be apt rather to use that, such as it is, which they have ready by them, than to *Distil* afresh upon every *small* occasion, or fancy. But if they did, I do't see what great benefit we should obtain. Nay perhaps the best of it does more harm than Good. For the *Water*, the *meer Water* that rises, is so far from being egregiously *Nourishing*, that I cannot esteem it so good as *Whey*, either in respect of the thin *Nourishment*, or the *Deterfive* quality, which in some measure accompanies ordinary *Whey*. It is indeed a sort of *Distill'd Water*, but of very little or no advantage in *Consumptive* cases, and many are of the mind, that *Milk* fresh from the *Cow*, and especially *Asses Milk*, is another-guess sort of *Jewel*, than the *Distilled Milk Waters*. Besides, it is well known in *Consumptions*, and it is pity but it were more thought on, that *Milk Waters* have very often brought the *Patients* into a *Droopy*, and so added one Great Inconvenience to another. From a *Weeks* taking of it, their *Bodies* have begun to *Swell*, and when a man's once *Declining* and *Pining* away, a little help

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will

will make the *Disease Irrecoverable*, but a great deal of care and caution is requisite to set them up again.

There are a great many sorts of things that will not communicate their Virtues and Properties, when *Distilled* in an *Alembick*, in a *Balneum Mariæ*, the usual way of the *Compound Waters* of the *Shops*; though sometimes they may be also *Distill'd* in the same *Vessel* in *Sand*, or else in a *Copper-Vesica*. remembring always then to add some *Appropriate Liquor* to the *Ingredients*. For example: Many *Acid*, or *Sweet-Fruits*, as *Pears*, *Apples*, *Quinces*, *Dates*, *Figs*, *Almonds*, *Barberries*, *Myrobalans*; the *Roots* of *Comfrey*, *Tormentill*, *Bistort*, *Burnett*, or other *Astringent Roots*; also the *Roots* of *Succory*, *Sorrel*, *Bugloss*, *Marshmallows*, and *Liquorice*; *Balaust Flowers*, *Sloes*, *Acacia*, and *Hypocistis*; likewise many *Esculent Plants*, and also *Woods*, &c. These upon *Distillation* in an *Alembick*, by pouring *Liquors* upon them, do yield out none of their *Natural Virtues*, and you can obtain nothing else in reality, besides a kind of *Inspid Phlegm*, though you should pursue the *Distillation* for a *Week* together. And the same may be said of *Distilled Catharticks*.

And for the other way of *Distilling Vegetables*

getables in a Glass Retort Luted, with a great Fire, and driving out, after the Phlegm, first an Acid Empyreumatical Spirit, then a Tellowish, and at last a Blackish Oyl, I am apt to think they are rather Creatures of the Fire, than Natural Principles of the Vegetable, and are fitter for Hysterical Women to Smell to, and to make Frictions withall outwardly, than to take inwardly as Common Medicines.

Zwelfer, an understanding, and through-paced Chymist in the most Rational Sense, does after all sorts of trials recommend the most ordinary and common way of Distilling Waters, with a Body and Head in Sand, to be the very best of all. And in Germany indeed the Art of Distillation is now so well understood, that I have heard a Physician, who Travelled lately through it, should say, he was more certain to find in every House a Still and a Furnace, than a Kettle, or Frying-Pan. So that if ever we have fresh Intelligence concerning any Modern Philosophers Stone, it must be thence we are to expect it, and with very good reason too, where all Hands are at Work.

Distillation is usually performed either in a Balneum, or in Sand, or in a Reverberatory Furnace. The two first, and especially

cially the *first* of all, are of exceeding benefit to the good improvement of *Natural Remedies*, and the *first* is therefore *advisedly* and *judiciously* recommended in abundance of places in our *Dispensatory*. The *Reverberatory* is the *last*, and *Extreamest* trial, that it is possible for the *Ingenious Invention* of mankind to contrive, in order to *Torture* mix'd bodies, and force them to *Confess* or *Impart* their *Real*, or *Pretended* Virtues. And I am afraid, that as people upon the *Wrack* do often *Confess Untruths*, in hopes thereby to deliver themselves from that *Extremity* of *Torture*, so *Natural Bodies* though they have no *Intelligence* of the *Chymists Cruelty* to them, in thus *Anatomizing* or else *Analyfing* them with the *hottest Fire* that can be made, yet that they often reward their pains with *Disguises* instead of *Realities*, and are *forc'd* by the *Violent Fire* to *Communicate False*, and *supposed Principles*, and such as are not *Naturally* in them, after the manner that we obtain them.

In a *Sand-heat* may be drawn *Volatile Spirits*, as of *Urine*, *Blood*, *Soot*, *Harts-horn*; and the *Spirit* of *Sal Armoniack* may be likewise so drawn, according to our *Dispensatory*, much better and more *innocently*

cently in my opinion; than according to others in a *Reverberatory*. Such kind of *Heats* are not so *Violent*, nor do they contribute that *strong Impression* of *Fire*, which must needs be communicated by the way of a *Reverberatory*. And the interposition of *Water* or *Sand*, besides the *Furnace* wherein the *Vessel* is placed, are very considerable circumstances to preserve the *Distilled Liquors* from a too great Participation of *Fire*. And howsoever *Fond Chymists*, or *Bigotted Operators* may smile at the imagination, that their *Adored*, and all-powerful *Vulcan* can do any hurt to *Remedies*, yet upon calm thoughts, and an impartial consideration they will at length find, that *Fire* in its full force is a most *Destructive Consuming Principle*, and that we ought in *Conscience* to be very tender and timorous in the use of such *Medicines*, as have plentifully received, and I may say, *Imbodied Fire* into their very *Substance*, and *Essential Composition*.

The difference between a *Real Physician*, and a *Quack-Pretender*, does commonly appear in this, that the first is *Cautious*, *Deliberate*, and *Prudently Timorous* in all *Doubtful* cases, or *Dangerous* circumstances, he does generally to others, in their several degrees, as he would be

content to be dealt withall himself under the same circumstances; the *Latter* is *Rash*, *Inconsiderate*, and stiffly *heady* in every thing he does, his *Ignorance* makes him *Daring*, and he always ventures to Promise *Infallible success*, from the *nicest*, *most uncertain*, and most *Desperate Remedies* that are known in *Nature*, or contrived by *Art*. If it were possible for him to give *Fire* in all its *Terror* and *Flames*, you may be sure he would not boggle at it. The more *Suspicious* a *Medicine* is to a *Prudent Considerate* man, the more *Bold* he is in the use of it; as if he had a *Priviledge* to do what he lists, in no less a matter than *Life* and *Death*, from his *Empirical* qualification of *Ignorance* and *Impudence* inseparably mixed together. He never exhibits a *Vomit* with less than *Mercurius vitæ*, *Turbith Mineral*, or some subtil Preparation of *Antimony*; his *Purge* never fails to be deleterious, or *Mercurial*; and as those men do often the utmost mischief by such *Violent Preparations*, so they sometimes happen to do marvels, which an *Understanding* man cannot, because he *dares* not *safely* venture. I have met with a *Story* of a *Madman*, who endeavouring to knock out his *Brains*, brought on himself such

a *Hæmorrhage*, as immediatly Cured him of his *Madness*; and of another, who *Stabbing a Dagger* into his *Breast*, in *Despair*, Cured himself of an *Impostume*; and yet if others should venture to try the same *Experiments*, I would not Promise them a bare *Possibility* of the like success.

An *Unlicensed Practitioner* in *Physick*, in this *Town*, was once so free as to acquaint me, as an inestimable *Secret* too, that he used for a *Remedy* in the *Worms*, a *Solution* of a small quantity of *Sublimate Corrosive* its self in *Water*, and he seemed *Transported* with delight at the very mention of so notable a *Remedy*. *Mercurius Dulcis*, its *Younger Brother*, by three or four *Sublimations*, was despised by him as nothing. And *Wormseed*, *Aloes*, *Burnt Hartshorn*, *Savine*, *Corallina*, &c. were fit to be Laught at as *Childrens Remedies*, not his. *Sublimate Corrosive* was his *Delight* and *Glory*, and he could hardly express the good he had observed from it. I could not but be very *Serious*, at the hearing such a *Relation*, and it affected me with *Pathetical* thoughts; that the *Common Civility* of *Conversation* made me forbear at that time to urge. For it is a most *Sad* and bewailing *Reflection*, that the *Rankest Poisons* in the *World*, with-

out a mask, should be given inwardly to Innocent *Children*, whose tender condition can hardly bear the most Mild, and Gentle things of all, without a great deal of strugling.

But to return, *Fire* as bad as it may prove, is the *Deity* of Besotted *Chymists*. They can hardly allow a good Word to any kind of *Remedy*, that has not past through the *Fiery Tryal*. And perhaps it may be a main, though an unperceivable reason, why they so much admire all *Metallick Preparations* above others, because they do undergo the greatest degree of *Fire*. I am no enemy to *Fire* any otherwise than as it is an enemy to us. The *Providence* of God has so ordered the whole frame of this World, in every particular that I know of, that upon serious consideration every individual thing in nature will be found exceeding *Useful*, in some respect or other, either to the whole in general, or some remarkable part of it. *Fire* it self, that is so terrible an *Element*, when exceeding its due bounds, when it is our *Master*, and not our *Servant*, is otherwise of as great use and service to mankind, as any one thing that can be named. And a *Moderate Fire* will as much help to improve Remedies; as an
ex-

excessive one will serve to *destroy* them. When it is managed as it ought to be, it *opens* bodies, *unlocks* their *faculties*, and is a very great *Assistant* to *Art* in the right *Preparation* of divers *Medicines*; but if it be driven to *Extreams*, and *Artificially* *Reverberated* upon *Remedies* with the strongest *Union* of heat that can be contrived, it shall entirely *destroy* the *Radical* and *Natural* virtues of mix'd bodies, and instead of those that *Nature* ingrafted in them, shall *Create* *New* ones, which whether they be upon second thoughts of greater service to the World, than what an *Infinite* *Wisdom* did, or was able to effect, I cannot but *seriously* doubt.

The *Nature* of a *Reverberatory* *Fire* is best considered in a *Laboratory*; there you may see the *Retort*, which contains the *Ingredients* to be *Distilled*, placed in the midst of the most *Violent* *Fire*, that *Chymical* *Art* and *Invention* could tell how to contrive. For many hours, and days together the strongest force of *Fire* is experimented, the *Retort* and the *Ingredients* in it are all the while converted into as *true* a *Fire*, as the *Wood* or *Coals* themselves, only upon looking into the *Furnace*, you will see the *Coals* in form of *burning* *Coals*, and the *Retort* in form of a *burning* *Retort*.

Now

Now there are but very few things in nature, which can endure such *violent burnings*, without considerable *alterations*, if not *Transmutations* into other kinds. There may be one Metal, *Gold*, and one Stone, the *Asbestos*, or *Amianthus*, which will not *Consume* from what it was, or yield out *Chymical Principles*, by this continuance of the greatest Fire; but most of the others will yield out *Spirits*, *Oyls*, or *Salts*, which prove like *Swords* or *Daggers*, *Fatal* in the hands of *Children* or *Fools*, and ought to be used by the *Wiseſt* men with great *caution*, and *circumſpection*. Theſe vehement productions of *Chymiſtry* have gained either *Reputation* or *Contempt*, according as the *Brains* of men have been either *hotter* or *cooler*. But in this laſt Age, the *Bellows* have been blown with fuller ſtrength than ordinary, and *Furnaces* have become *Schools*, wherein ſome men of *Parts* and *Underſtanding*, as well as *hot-ſpurs* and *ſaſhes*, have pleaſed to ſpend the greateſt portion of their time, expecting by force of *Art* to bring *Nature* to what they pleaſe.

And yet the *Paracelſian Phenix*, which liv'd in the *Golden Age*, and in the *Kingdom* of *Utopia*, whither abundance of
Alchy-

Alchymists have *Travelled*, is dead or wholly lost to *Inquisitive Philosophers*. The most zealous *Chymists* can only talk and write *Miracles*, but not perform them cleaverly; the most Famed *Preparations*, which the Authors have bestowed large *Panegyricks* upon, and with a most peremptory assurance have represented as *Infallible Catholicons*, do upon trial in Faithful or Skilfull hands not answer Expectation, or make good the Promises concerning them.

As for the *Distillation* in a *Reverbatory*, it is found chiefly to produce, either *Acid Corrosive Spirits*, or Burning *Empyreumatical Oyls*. The *Acid-Spirits*, which can so powerfully *Corrode*, and *Dissolve* the strongest *Metalls*, that they shall be reduced into a clear Liquor, will upon calm reflection to a considering man appear too too capable of destroying the Tender Principles of Life. And however they may be useful upon some very great occasions, and therefore ought not to be wholly Banished out of *Apothecaries Shops*, yet in ordinary or common cases, wherein they are now apt to be used much oftner than is really necessary, I should think it the duty both of a Good Man, and an Honest Physician, to be exceeding Cautious

tious in the liberal use of these *Acid Spirits*, as they ought most certainly to be in all other things, which may in much Probability be of dangerous consequence.

Indeed for a small time *Acid Spirits*, (where *Acids* are requisite, or properly Indicated) will give a strange check to the violence of some Diseases ; but continue their use a little longer than is fitting, and the *Stomach*, or some *Principal Part*, or the *whole Body* in general will remarkably suffer in some respect or other. I shall instance particularly in *Spirit*, or *Oyl of Vitriol*, which *Gaspar Hoffman* maintains to have rendred divers of his Patients *Cachectick*, and very infirm, upon the continuance of it, though at first they did seem to receive sensible Benefit, from its strengthening the *Stomach*, creating an *Appetite*, and allaying the *Defluxions* ; and upon the grounds of his Particular Experience, he thinks fit to dissuade people from being too Bold with this *Acid Spirit*, or from using it too long, least it should be found at last to destroy the Natural Heat, which is necessary for *Concoction* ; and least it should bring inconveniences to the Body, which are rather to be lamented, than afterwards remedied.

Libello de
Thermis
Hirsbergens.

remedied. The same Author in another place asserts, That he saw some men, who upon an unadvised long use of this Corrosive Spirit did at last (seem to) Vomit up part of their Lungs all Corroded and coloured like unto Vitriol; that he saw one whose Liver seemed to come up in Bits; that divers persons just before their Deaths did grievously bewail their Error in accustoming their Bodies to this Spirit, and that they felt their inward Parts all Burnt and Corroded, and did suffer intolerable pains thereby. Particularly he mentions a famous Limner, who would needs try an Experiment, and Cure himself of the Gout, by the use of the Oyl of Vitriol, but who instead of that had destroyed his Vitals, and a little before his Death complained of Pungent Pains, like the pricking of Needles all over his body. And hence you may see, that such Keen Spirits are not to be play'd with upon every slight occasion, and when they may, or are to be used, they must not be insisted on too peremptorily or over-long. It will not be amiss to remember again and again, that Medicines which owe their existence to a strong Reverberatory Fire, are rather to be touch'd, than dwelt upon; and I do not doubt, but it were much better for the World, if Physicians had known nothing at

at all of those *Great Chymical Preparations*, than for them to be so fondly in love with them, as never to part with'em out of their thoughts, or to be using them without fear or wit.

Acid Spirits may indeed be *Dulcified* with *Rectified Spirit of Wine*, whether by a *Digestive Circulation*, or by a *New Distillation in Sand*, it matters not much. And when they are so *Dulcified*, they lose great part of their Sting, and are doubtless far better, and more Innocent as to Use, then with their *Corrosion* entire. So that Prudent men, who are concern'd in earnest about the good or ill consequences of their *Remedies*, do now oftner advise the *Acid Spirits Dulcified*, of *Salt, Vitriol, Niter*, &c. than they will the simple *Acids*, in their full strength and power. Besides, not only the effects are safer from the *Dulcified Spirits*, but the *Dose* may be that way considerably enlarged, and hereby we receive the good of *Acids* without the mischiefs, and they are more adapted to the Tender Principles of Man.

The Nature of *Distilled Chymical Oyls* may be a little guess'd at by the very *Dose* they are given in. Two or three drops at a time are generally thought to be

be very fair, whither because they are loaded with more *Fire* than the *Acid Spirits*, and are therefore the more *Inflammable*, or else because of their sluggish motion out of the *Stomach*, and so Heating the Part the more vehemently, *Oyls* being not so nimble as *Spirits* in dispersing themselves, but the Effects of *Oyls* are the more durable. 'Tis certain that these *Oyls* are very *Empyreumatical*, and plainly enough discover, how nearly they are related to the *Fire* that brought them forth.

Liquors which are impregnated with great store of *Chymical Oyls*, are much more dangerous to accustom the Body to, than such as are more *Spirituons*. For example, the daily loading the *Stomach* with *Sack* will prove much sooner Fatal, than a longer and larger use of *French-Wines*. *Sack* is known to yield abundance of *Oyl*, and but little *Spirit*, whereas *French-Wines* yield a great many *Spirits*, and little or no *Oyl*. And hence our great *Sack-Drinkers* do seldom hold out long, for the *Warm Oyl* continuing some time upon their *Stomachs*, the *Præternatural Heat* does by degrees *Burn*, and prey upon their *Vitals*; whereas the *Spirits* in *French-Wines* do pass off nimbly in-

to the Blood, and a good part of those *Wines* is soon evacuated by the way of *Urine*, the burning force of the remainder being in a short time equally distributed through the whole body, and consequently the less pernicious.

To give an instance in proof of my assertion, I shall here offer a very remarkable passage that has hapned in my Practice. A Gentleman of about 36 years of Age had by degrees reduced his body to an insensible necessity of Drinking *Sack* for his constant daily Liquor. He was a Dead man, if he had not his Draughts of *Sack* severaltimes every day. Nothing else at last could so much as Warm his craving *Stomach*, insomuch that he quickly brought himself into an Irrecoverable *Consumption*. After he had taken his Bed for good and all, he sent for me, who soon acquainted his Friends, that it was too late for *Physick* to do him any good. And when he was Dead, they desired me to Open his Body, and see what his Intemperance in *Sack* had there produced. And I found his *Liver* so thoroughly Boiled with the Constant Heat, that a Sound *Liver* could not well be more Boiled over the Fire, than his was by his use of *Sack*. It was in Colour
and

and Brittleness the very same as a long-boiled *Liver* can be. And though *Diet* can qualifie the Heat of a Living *Liver*, yet I am sure no *Art* can *Unboil* it again, any more than make a new one.

Nevertheless I would not wholly condemn the use of *Chymical Oyls*, as altogether Unsafe in respect of inward use. The *Eleosacchara Cinnam. Sassafr. Citr. Mac. Fenicul. &c.* are not only pleasant and agreeable to the *Palate*; but both acceptable and beneficial to the *Stomach*, and in *Delicate* natures will be admitted kindly, where other Remedies breed an aversion. And I take that *Form* of giving *Distilled Oyls* to be one of the best that can be thought of; for the *Particles* of *Oyl* are excellently well separated by the quantity of *Sugar*, an *Ounce* of *Sugar* commonly to a *Scruple* of *Distilled Oyl*; so that hereby the exception on account of *Fire* is avoided, and their good safely and pleasantly in a proper *Liquor* communicated.

That *Fire* can really make a more than ordinary *Impression* upon *Remedies*, and that in *Distillation* even their *Weight* and *Substance* can be increased by admission of *Fiery* parts, may be seen in the *Appendix* to *Monsieur Lemery's Course of Chymistry*, a

pag. 34. 35
Remarks
on Sal Sa-
turni.

Book wherein *Chymistry* is discoursed of without *Vanity*, *Obscurity*, or *Affectation*, and I think I may say, a *Chymical Book*, that has never yet had its Fellow, for an unprejudiced account, both of *Chymical Remedies*, and *Chymical Notions* too.

Volatile Spirits are or may best be drawn in a more *Mild* and *Natural Heat*, than that of the *Reverberatory*. The *Spirits* of *Urine*, *Hartshorn*, *Sal Armoniack*, &c. are *Blessings* indeed, which we owe to *Chymistry*, and are of excellent use, where the *Spirits* are spent or impoverished, or where the *Blood* is Soured by *Acids*, and in divers sorts of *Obstructions*. They come the nearest of any thing to our Conception of the *Animal Spirits*, the Principle of Motion and Sensation, and being of so exceeding fine and subtile a texture, that their Impression is wont to be communicated, as swift as *Lightning*, from the *Nervous Coat* of the *Stomach* to the *Spirits* dispersed in the other *Nerves* of the body, as in *Faintings* and *Swoundings* is most sensibly perceived; without doubt these *Volatile Spirits*, so nearly related to the *Animal*, are the most proper Instruments in the World to restore and cherish the *Animal*, when either part of them are lost, or all weakened by too long duty.

Vo-

Volatile Salts are of the same nature with the *Spirits*; they are at first drawn confusedly together, and afterwards separated by *Rectification*, or *Sublimation*. The *Spirits* are only a *Volatile Salt* dissolv'd in *Phlegm*, and a thoroughly *Rectified Volatile Spirit* will not, or cannot dissolve those *Salts*; the *Liquor* must be *Phlegmatick* that is to receive them. They are both of an equal use, only they are a variety to please the different palats of patients, and the different conceits of Artists.

As for the *Fixing* a *Volatile Salt*, or *Volatilizing* a *Fix'd Salt*, with which Conceits some Authors and Ingenious men have abundantly pleased themselves, they will at last find that the *Mysteries* and *Secrets* have been far greater than the *Effects*, that the *Mountains* bring forth little more than a *Mouse*, and that the *Preparation* after all is nothing else but a meer *Incorporation* of a *Fix'd* and *Volatile Salt* together. Two contrary qualities have remitted their Contrariety, and by mutual consent have met one another half way, and by the result of this Coalition do at last compose a kind of *Mix'd Medicine*, that is neither *Truly Volatile*, nor *Truly Fix'd*, but *Hermaphroditical* and *Adiaphorous*. So that if you have occa-

sion for a *Volatile Remedy*, here is an *Imperfect Volatile*; and if you have occasion for a *Fix'd Remedy*, here is an *Imperfect Fix'd*, and if the virtue of *Preparation* will make an *Imperfect Medicine* (*Imperfect* I say, in order to answer an Indication) more *effectual* than a *Perfect*, it may in time make a stronger degree of Fire to be not so Hot, or not to Burn so much, as a less Intense degree, nay it may in time do the most Absurd, and most impossible things in nature. The *Volatile* and *Fix'd* qualities are perhaps to draw the Medicine into an *Equilibrium*, one to draw it upwards, and t'other downwards, so that it shall neither rise nor fall, but hang in the middle, as *Mahomet's Tomb* is said to do, between two *Loadstones*. But it comes to be much the same thing, whether we Heat a Cold Liquor, or Cool a Hot, 'twill either way become Tepid; whether we make an *Acid Sweet*, or a *Sweet Acid*, 'twill either way prove but Insipid. What a vain, but loud noise have some made about Fixing *Mercury* into *Lead*, or *Volatilizing Lead* into *Mercury*? The *Volatile Salt* of *Tartar* has been a Jewel that hardly any thing less than the *Philosophers Stone* could equal. And yet after all, we buy Wind and Smoak,

a *Volatile* will be a *Volatile*, whatsoever it is drawn from ; and though there may be some Difference between *Volatiles*, as also between *Fix'd*, yet it will prove to be but a small Difference. They do both agree in helping to carry off ferous humours, where they abound, by way of *Sweat* ; they do both agree in *Sweetning* the Humours of the Body, when they turn *Acid* ; both the Spirit of *Sal Armoniack*, which is a *Volatile Salt*, and the *Oyl*, or *Salt of Tartar*, which is a *Fix'd Salt*, will serve to precipitate *Fluid Acid Salts*, either without the Body in Vessels, or within the Body, by way of *Sweat*, or *Urine*, after due preparations first made.

Fix'd Alkali Salts are made by burning the *Plants* into *Ashes*, or by *Calcination*, then making a *Lixivium*, which is to be *Filtrated* and *Evaporated*, 'till the *Salt* remains alone. They have a good use in *Physick*, on divers occasions, as before, but being *Creatures* of the *Fire*, and having no existence, as such, in nature, until *Art* and *Fire* have given them their Birth, as is at large proved by *Monsieur Lemery* in his foresaid Book ; a Prudent man ought always to remember their Original, and not to remain too long in the Continuation of them, no more than in

the use of *Fix'd Acid Spirits*, for the same reason: For as the *Acid Spirits*, if obstinately urged, will *Corrode* and *Burn* the tender Principles of Life, so will the *Fix'd Porons* or *Alkali Salts* pall and weaken their Tone, if indiscreetly or over-long continued.

There are *Natural Alkalis* enough, which will very well serve to answer the *Indication* of *Sweetning Acids*, as there are also *Natural Acids* which will very well serve to repair the Laxness of the Blood, without an unnecessary recourse to those *Creatures* of *Fire*, *Artificial Alkalis*, or *Acids*. *Pearl*, *Oriental Bezoar*, *Crabs-eyes*, *Chalk*, *Corall*, &c. are *Alkalis* which deserve not to be neglected or forgotten; and if we would sometimes mend, or fortify our hand, by giving a *Drachm* at a time, instead of a *Scruple*, or a few *Grains*, I dare be bold to say, we should find the less need of *Alkali Artificial Salts*. And this may be a Rule of good use, not to be too Timorous in the use of Safe, Innocent, and Natural Remedies, as we cannot easily be Timorous enough in the use of Dangerous, Uncertain, or Great Artificial Preparations. Some have said, and perhaps well too, that *Poison* is not *Poison* in the hands of a good *Physician*, and so

so Fire, or *Fiery Medicines*, may [not be *Fiery*, or of a destructive nature, in the management of a Cautious, and Understanding man. Yet still *Poison*, though Corrected, or under-dosed, though exhibited by a *Son of Art*, and by the best *Physician* in reality, will notwithstanding all our Care and Cunning, be apt to exert its Primitive Radical faculties; and a good man ought always to remember the *Essential* qualifications of a thing in dispute, or justly liable to some Suspicion. Too much *Boldness* in *Suspicious Medicines*, and too much *Timorousness* in those that are by all granted to be *Safe* and *Wholesom*, are equally *Extreams*, and deserve to be blamed. *Experience*, the true Touchstone of what is Reasonable, and what not, what is *Safe*, or *Unsafe*, will at last reduce a Considering Serious man from either *Extream* into the *Middle way*, which instructs us to lay aside that *Passion* and *Prejudice* by which men are apt to be led into *Errors*, and with an *Impartial judgment*, and mind grown steady in the *Right*, and *Flexible* from the *Wrong*, to weigh and determine the inherent *Excellencies* of *Natural*, and the adventitious *Imperfections* of *Artificial Remedies*.

C H A P. VIII.

Of Mercury, *why used by Chymists more than Gold or Silver. Why it were to be wish'd that no Mercurial or Antimonial Preparations might be Bought or Sold without Publick Allowance. Mercurius Dulcis, a common Remedy, sometimes Prepared from Arsenick, instead of Sublimate. The way of distinguishing True Sublimate Corrosive from the Adulterate. The Quack-Pills universally Mercurial. Argentum vivum, or Quick-silver why so called; and why Mercury. Chymists and Alchymists, why Lyars and Cheats. Mercury whither a Poison or not, The Universal Pox in all probability never thoroughly Cured without it. In what Diseases Mercury is now used. Six Great Remedies thought capable of answering the whole Design of Physick. Hippocrates his Six Necessaries in order to make a Physician, opposed to that Opinion. Unprepared Mercury recommended both in Infusion and Substance. Hartman prefers it before the Preparations. How it is injurious to the Nerves; as also the Mineral Vapours to those who work in the Mines. Notwithstanding divers Sad Stories*

Stories of Mercury, yet not concluded to be an Essential Poison. A Caution in the use of it.

And now I have thus spoken to the main Operation of *Chymistry*, *Distillation*, the *Chymists* Delight, and Theater, their chief Occupation and Trade, I shall immediately descend to some Particulars, the Subjects of their usual Labours, and consider some of them as Impartially as I can, and with as much Brevity as may be.

The first that commonly recommends it self to a *Chymists* Trial is *Mercury*, the *Materia Prima* of *Metals*, nay if you'll believe the *Adeptists*, the *Materia Prima* of the very *Philosophers Stone*. For though *Gold* and *Silver* are more *Precious Metals*, yet being very untoward as to *Distillation*, and yielding as good as no *Chymical Principles* of *Spirit*, *Salt*, and *Sulphur*, they are made to truckle under *Mercury*; which pliant, tractable, but very uncertain Mineral is capable of undergoing more different disguises, and receiving more different Forms, than any thing else excepting *Antimony*, which two do in a manner equally divide the *Règency* of the *Mineral Kingdom*, yet in Subordination to their

their *Solar King*, to whom all the *Philosophers by Fire* do pay their *Hottest Devotions*, and submit as to the *End* of all their *Labours*. They hope indeed at last to find *Mountains of Gold*, which the *Philosophical Mercury* is to lead them to, but as to their *Operations* upon *Gold* and *Silver*, they can only *Dissolve* them with *Corrosive Spirits*, and then *Precipitate* them into *Powders*, of which how one will *Thunder* it, I have treated before. *Mercury* will find work enough for the most *Curious*, and *Indefatigable Operator*, it will yield divers sorts of *Precipitates*, and *Sublimations*, *Salts*, *Spirits*, *Sulphurs*, *Oyls*, *Liquors*, *Tinctures*, &c. which you may read, or satiate your *Curiosity* concerning, in *Schroder*, and divers other *Authors*.

Now although *Mercury* and *Antimony*, under the hands of *Sober*, and *Expert Physicians*, may be *Prepared* into *Remedies* of *Greater Use* than ordinary, and therefore may not deserve to be utterly *Banished* from the *Province* of *Physick*, yet being at best some of the most uncertain, strongest, and most *Dangerous* Medicines that are to be invented, and this when *Prepared* the most *Artificially* and *Carefully* that may be, it were much to be wish'd, that no *Preparation* of them were

to be Bought or Sold, but what was derived from persons appointed to make them by *Publick Authority*, and that no *Quacks*, or *Illegal Pretenders to Physick*, should be allowed at all to deal in them. If our hand or thoughts are never so little Careless, either in the *Dose*, the *Preparation*, or the *Administration* of many of those *Medicines*, the consequence is no less than Certain Death, or the greatest hazard imaginable. There is hardly a man alive, who is conversant at all in the World, in places where they are commonly used, but he has met or heard of some lamentable instances of this nature, in Confirmation, and too true Testimony of what I say; insomuch that I cannot but sometimes wonder, that the *Publick Authority* does not think this a matter worthy their most Serious Consideration, and that *Apothecaries* and *Druggists* are not as strictly prohibited from Dispensing or Selling *Medicines* of such Nice and Dangerous consequence, as they are or ought to be Cautious in the vending of downright *Poisons*. *Mercurius Dulcis* is now as commonly Sold, as *Rhubarb* and *Aloes*, and yet we all know that *Mercurius Dulcis* is a Preparation from *Sublimate Corrosive*; nay farther, that *Sublimate Corrosive*

Corrosive is often counterfeited with *Arsenick*, one of the rankest and most dismal *Poisons* that is to be met with. The way of knowing the true *Sublimate* from *Arsenical* is by rubbing a little of it with *Salt of Tartar*, for if it then proves *Tellow*, it is true *Sublimate*, if it proves *Black*, 'tis most Certainly an *Adulteration* with *Arsenick*. Now I am afraid, that all persons who deal in *Sublimate Corrosive*, in order to prepare *Mercurius Dulcis*, are not so thoroughly instructed in the way of distinguishing this *Adulteration*. So that if the sweet *Sublimate*, happens to be prepared from foresaid *Arsenical Sublimate* what a Pernicious and Destructive Remedy must this be for tender Children, or others, to whom it is often administred for the *Worms*, and many other Distempers! But besides, the Town ever now and then rings with an account of some strange Accidents from a single Dose of *Mercurius Dulcis*; they shall have the same Symptoms, as from *Real Poisons*; and though the Dispensers of the *Poison* do always excuse themselves upon the account of a mistake of the *Corrosive* for the sweet *Sublimate*, yet I am apt to impute it to that other mistake of Preparing the *Mercurius Dulcis*.

Dulcis from *Arsenical*, rather than *True Sublimate*. And now what a lamentable consideration must it be, that the whole herd of *Quacks* and *Empiricks* do conspire as one man to give some *Preparation* of *Mercury* in all their *Pills* that are exposed to Sale ! as if no *Credit* were to be got, no *good* to be performed, without throwing the *Dye* for *All*, without downright *Killing* or *Curing* upon a most uncertain, nay *Dangerous Chance*.

Argentum vivum, or *Quicksilver* is so called from its *vivid* motion, *Quick* in the old *Saxon* Language signifying *Living*, and its *Colour* approaching to that of *Silver*. *Scaliger* calls it the *Tyrant* of *Metals*, as *Gold* is said to be the *Lawful King*. *Renodeus* esteems it to be the *Monster* of *Nature*, as *Fallopious* does the *Miracle*. The *Alchymists* do call it the *Sperma Metallorum*, the *Seed* of *Metals*, the *Seed* from whose due *Cultivation* does spring that *Blessed Stone*, which is thought capable in convenient time of making an *Adept* as *Rich* as *Midas*: And hence in complement to their vain hopes they please to call it the *Parent* of all *Wonders*, as also *Lac Virginis*, *Aqua vita*, *Serpens semetipsum gravidans*, *Cervus Fugitivus*, &c. Lastly it is called *Mercury*,
from

from its *Mercurial* qualifications, being so active, unconstant, uncertain, and often *mischievous* in its Operation. *Ljars*, *Thieves*, and *Cheats*, are signified by the *Celestial Mercury*; and every man of Understanding and Experience is by this time too well satisfied, that not only *Pseudo-Chymists*, but even the most Celebrated *Chymical Authors* do often deliver to us many palpable untruths in setting forth the Praises and Virtues of many *Elaborate Preparations*; and the generality of *Alchymists*, if not the whole Tribe, after spending their Fortunes in vainly refining and *Philosophizing* their *Mercury*, and in the most uncertain hopes of attaining *Projection*, do at last betake themselves, by the strong compulsion of an Absolute *Necessity*, (whose *Laws* are commonly *irresistable*) to the *Art* of *Cheating* and *Counterfeiting*, as thinking by that means in some measure to repair their Great and Certain *Losses*.

Not only *Galen*, *Avicenna*, *Aetius*, but most of our *Modern Authors* have esteemed *Mercury* to be a *Poison*, though indeed

Lib. 9. de
Simpl.
Med. fac-
cult.

Galen does ingeniously declare, he never made trial of it either inwardly or outwardly, whether it be effectually a *Poison* or not. Our later times have been more

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competent Judges of that matter. For the *Venerial Disease* which was brought from far Countries among other Traffick about the year 1493. into *Europe*, has occasioned trials enough upon *Mercury*, whether it be a *Poison* or a *Remedy*. And happy it is for those who have unfortunately fallen into that Foreign Disease, that *Europe* is so plentifully furnished with such a *Remedy* as *Mercury*. I know that some persons of note have pleased to maintain, that they have Cured a *Radicated Pox* without *Mercury*, and that *Sarsaparilla*, *Lignum Sanctum*, &c. have thoroughly performed the Cure in these Countries, as they do in *Guiny*, and *America*; but I am apt to think, upon the best inquiry I could make, that they are under a great *Mistake*, or have been guilty of too much *Vanity* in that Pretension. A *Palliative Cure* shall sometimes in this Disease impose upon men of judgment instead of a *True* one; and it may sometimes happen, that persons who have been very *Ungrateful* to their *Physician*, and upon a *Relapse* have applied themselves to another, as is common enough, shall conceal their *Relapse*, and their *second Application*, from the *First*, whom they diligently avoid, and would perhaps have done

done so, though they had been never so thoroughly Cured, upon the score of Reward. 'Tis hard to determine certainly, upon another mans Experience; but whatever some Physicians, as well as Empiricks, may pretend, in order to ingratiate themselves with Patients, or make themselves appear to be *some Body*, I am sure that Physicians among one another will hardly ever pretend to such a *Supereminency* in this Cure, or if they do, we may conclude them probably enough *Mistaken* for the Reason aforesaid.

But whatever may be *Pretended*, the great effects of Mercury in allaying, and powerfully conquering *Venerial Symptoms*, were doubtless a main and considerable reason for the Experimenting its Virtues upon many other occasions. And now it is not only exhibited in *Venerial* cases, but in the *Worms*, in inward and outward *Ulcers*, in divers sorts of *Pains*, and *Defluxions*, in the *Iliaca Passio* commonly called the *Twisting of the Guts*; and especially the Preparation *Mercurius Dulcis* is now become with many persons a kind of *Panacea*, and is given often in *Dropsies*, *Faundies*, *Gout*, *Leprosy*, *Kings Evil*, and in all *Putredinous*, or foul Humoural Diseases.

Nay

Nay farther, *Mercury* and a few other Medicines have of late gained such a *Monopoly* of Repute in *Physick*, above the rest of the *Materia Medica*, that an Ingenious *Physician* declared to me in Discourse, as his Opinion, that if *Six* only, of those many *Medicaments* which are recommended in *Pharmacy*, were to supply the the whole business of *Physick*, he thought the rest might well enough be spared. The *six* were these: *Mercury*, *Antimony*, *Vitriol*, *Steel*, the *Cortex*, and *Opium*. If those *six Remedies* could really have performed all that is expected from a *Physician*, I would heartily have thank'd God, and Him, for the Information, and would have been glad in earnest that so short a Cut had been found out for the *Curing* an *Infinite* number of *Diseases*, which miserably afflict Mankind. But I do not find that the most Popular and Eminent *Practisers* are any of them come over to that New Opinion. A great variety of *Roots*, *Herbs*, *Woods*, *Barks*, *Flowers*, *Fruits*, *Seeds*, *Gums*, *Rosines*, *Balsoms*, *Contreted Juices*, *Liquid Juices*, *Fungus's*, *Animals*, and their different *Parts*, and *Excrements*, *Marine Productions*, *Salts*, *Stones*, *Metals*, and other *Minerals*, have still, and in

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all likelihood ever will have a proper place in the *Materia Medica*. Let our *Remedies*, whether *simple*, or *Compound*, be as few, or as many as men please, the *Cure of Diseases* will ever to the Worlds end depend as much, if not more, upon *Right Indications*, and accurate *Diagnosicks*, as upon the best *Remedies* of whatsoever nature, or kind.

But because such Opinions are of more than ordinary consequence, to the animating *Illiterate Empiricks* with a few *Receipts* to all manner of Undertakings, and to the slackning the strings of *Industry* in the *Study of Physick*, I shall designedly treat of every one of those six *Remedies*, and with as much brevity, as the nature of this small Treatise does require.

And before I proceed farther, it may not be amiss to call to remembrance those six *Necessaries* which our Great Master *Hippocrates* very strictly requires, to constitute a Good *Physician*. They are these: φύσις, διδασκαλία, τόπος ἐνυμνός, Παιδεία, φιλοπονία, χρόνος. That is, *Nature*, *Learning*, *a Proper Place to Study in*, *Education from a Child*, *Industry*, and *Time*. And in another place he speaks much to our purpose:

Hippocr.
Lex.

Lib. de ve-
ter. Medic.

ἱατρικὴ ὅτι πάντα πάλαι ὑπάρχει, καὶ ἀρχὴ, καὶ ὁδὸς ἐνυμνὸν, καὶ δὲ λῆξ, &c. The Art of Physick is a thing of great Antiquity, and the beginning and

and way are a long time chalk'd out to us, by which many excellent things have come to be invent'd in divers Ages of the World; and other things will still be found out hereafter, when an Able man; who is well acquainted with what we have already attained, does from those known rules proceed to farther enquiry. *Ὅστις δὲ τὰς ἀποβαλὼν, καὶ ἀποδοκιμάσας πάντα, ἐτέρῃ ἰδίῃ καὶ ἐτέρῳ ῥήματι διαχειρίζῃν ἔσθῃ, καὶ φουρὰ τί ἐυρηκέναι ἐξηκάντας, καὶ ἐξαπατᾶται ἀδύματος ὃ, &c.* But whosoever he be, who rejects and despises all those former things, who will needs try his skill after another way and method, and boasts as if he had found out Extraordinary matters of his own; he's a meer deluder and Impostor. For it is utterly impossible, &c. Thus Hippocrates, whose incomparable works are like to the Worlds end to contain in reality, what we are of late made believe concerning Mercury, Antimony, and the like.

The truth on't is, though I am no despiser of those six great Remedies mentioned before, so far as they are really useful to the Practice of Physick, yet I have in duty been a little concern'd, that all the Acquisitions and Observations of the Ancients should come to be so extravagantly undervalued, that half a dozen kinds of Medicines should be thought, even in the Opinion of an ingenious Phy-

sitian, capable of answering so many several *Indications*, and of suiting to such variety of *Diseases* and *Constitutions*. And I did immediately resolve within my self, that I would some time or other use my small endeavour to oppose the dangerous effects of such *Opinions*. If I have now but rather touch'd upon what might have been much more Excellently and more Learnedly performed, yet I hope it will be no Disservice to so Useful a Faculty, to do a little in its Vindication. For if once the Profession it self degenerates into *Empiricism*, as the Pretension of a few *Catholicons* and *Panaceas*, if favoured too much, must make it, the Method will soon seem Dull, and the *Diagnosticks*, and *Prognosticks* will by degrees be laid aside; and a man who mis-spends all his time in the Study of *Insects* instead of *Mens Bodies*, and in little *Curiosities* of no moment, instead of the Actual Cure of *Diseases*, shall with a few neat and plausible Preparations throw the Dye upon mens Lives, as a Spanish Empirick is recorded literally to have done. But whatever may be pretended, we shall certainly find at last, that all Authors are not therefore necessarily Dull, because they are Long, as Long as the subject might properly enough

enough require ; that the *Shortest Cutts* are not always the *Best*, to inform an Inquirer in a *Long Art*, *Τίχρη μακρῇ* ; that the *Ancient Principles* of *Physick* are not now more *Impertinent*, or *false*, than they were in the days of old, for what is once *True* in its self is always *True* ; and lastly, that no man who has not thoroughly imbibed those *Ancient Principles*, can ever be properly esteemed to *Cure* any one *Disease*, unless meerly by *Accident*, by coming upon the *Declination* of the *Disease*, or after a *Regular* use of *Universal Evacuations* by some *Legal Physician*, or in some slight indifferent cases. For the same *Hippocrates* does take notice, that *Ill Physicians*, or *Ignorant Pretenders* to *Physick*, cannot be sufficiently discovered in *Trivial Distempers*, but that the *Certain Test* of a *True* or *False Practitioner* is only to be made in *Great and Dangerous Diseases*. A very sorry *Pilot*, and one that understands his business but little, can tell how to *Steer a Ship* in *Fair Weather*, and out of *Danger* ; but when the *Winds* blow violently, the *Seas* Roar, and *Rocks* or *Sands* are near, the *Ignorance* and insufficiency of the *Pilot* is then notoriously betrayed, when perhaps it is too late to redress their folly, in exposing

Lib. de vit.
Medicin.

Precious *Lives* to the most *uncertain* Conduct of an *Ignorant Pretender*.

Lib. 5. cap.
110. edit.
Saracen.

But to return, *Dioscorides*, as those others before, did think *Quicksilver* taken inwardly was a *Destructive Poison*.

Διωξεν δὲ τὸν φθαρτικὸν ποδύρον. And most of the first Opposers of *Chymistry* in later times did run into the same *Extream*. But we find upon better grounds, that they were under a great *Mistake*, and that *Crude Mercury* is often times a *Good Remedy* both in *Infusion*, and *Substance*. Its *Infusion* in fair *Water*, is not only a pretty and suitable, but an innocent, nay useful *Remedy* for Children in the *Worms*, as *Baricellus* recommends it, and most *Physicians* are now convinced concerning. And in *Substance*, not only *Brassavolus*, *Matthiolus*, *Horatius Augenius*, &c. have thought fit to approve of it; but a great many of our most *Eminent Modern Practisers* have concurred in its exhibition, upon the like, and other accounts. And therefore it a very odd *Story*, which *Scho'tzius* communicated in a Letter to the Famous *Schenkius* of a certain person who had accustomed his *Body* to the use of *Mercury* ofner than ordinary, and it seems upon lifting up, or letting fall his *Arm*, the *Quicksilver* did appear to slide

In tortula
geniali.

Schenk.
Observ.
Med. lib. 7.
Observ. 6.

up

up and down his *Arm*, as if it had been in a *Tube-Galls*. Now *Scholtzius* had given him great relief for a time with the *Juyce of Burnett*, but notwithstanding the man made a *Tragical End* with a violent *Flux* at the *Hemorrhoids*. *Hartman* a late Famous *Chymist*, who was sufficiently Skilled in the *Preparations* of *Mercury*, and would hardly have derogated from the virtues of such considerable *Preparations*, to recommend a *Drug* with all its *Natural Impurities*, if Experience as well as Reason had not taught him; he treating of the *Cure of Worms* has this remarkable passage; *Præstantissimus est Mercurius vivus, vel per se Crudus à Scrupulo uno ad Drachmas aliquot devoratus, vel cum succo Limonum prius Mortificatus; sed dosis sit, minor, quia Mortificatus diutius in corpore manet.*

That *Mercury* is injurious to the *Nervus*, and consequently to the body, if too much accustomed to it, may be more than imagined from the consideration of those who use to work in its *Mines*, who can live in that occupation not above *four years* at most, as *Agricola* relates. And we know that those who work in *Quicksilver* among us, can venture themselves at it but a few hours in the day. *Tremblings*, and *Con-*

*Lib. 9. de
re Metall.*

vulsions, and *Palsies*, and the like *Nervous Diseases*, are the certain concomitants of it; let them hold as much *Gold* as they please in their Mouths, or take what quantity of *Crystall Boete de Boodt* prescribes, the *Nervus* will infallibly suffer in some degree or other.

Lib. 6. de
re Metall.

And *Agricola* is very full in recounting divers *Diseases*, both *Asthmatical* and *Paralytical*, that the *Labourers* are very subject to, who work in most *Mines*; that the *Women* who dwell about the Hill *Carpathus* do some of them use to have no less than *seven Husbands* successively, the *Mineral Fumes* either suffocating, or else vitiating their *Vitals*; that upon making strong *Fires* to the rending or opening the hard *Rocks*, there perspires a most pernicious *Fume*, and *Poison*, that few can resist, from this rude *Chymical Exaltation* of the *Mineral Vapours*; that at *Aldebergum* in *Misena*, there is a black *Mineral Pompholix*, which corrodes *Iron* so powerfully, that they are fain to have *Wooden Locks* and *Keys* to all the passages; and lastly, that in the *Silver Mines* they are not only pestered with abundance of *Rats*, of which if they should chance but to sit upon one of them, they are presently smitten with the *Pestilence*, but that

that they are often terrified with dreadful Apparitions, and Spectres: as if the Infernal Spirits were enraged, that Covetous men should presume to disturb them in their own Kingdom of Darkness, or should come to Rob them of those Treasures which perhaps of right belong to their God Pluto, the God of Mineral Riches.

Lib. de Animant. Subterr.

And yet notwithstanding that Petrus Apponensis, the Conciliator tells us a Story of a drunken Apothecary, who blundering in the night between sleeping and waking, and mistaking a Pot of Quicksilver for the Botle, drank his last in a too hearty draught of it; though Penzettus tells us of a Silly Chymist, who trying some curious Experiments upon Quicksilver, and keeping it close shut over the Fire for some Weeks, did upon the opening his Vessel take such a strong Whiff into his Nostrils, that he sunk down dead immediately, without speaking one word by way of repentance of his Folly; though Fernelius tells us another lamentable Story of a Painter of Angiers, who had thumm'd the Cinnabar so carelessly in his Drawings, that it got in at his Fingers ends, made the Articles Paralytick, thence run to his Wrists, so to his Arms, and at last into his

Cardan lib. 1. cap. 20. de venen.

Lib. 2. de venen. cap. 2.

Lib. de Luc Venen. cap.

Sfo.

Stomach and *Head*, and made him a most miserable object of pity, and at length dispatch'd him into t^other World; though he and divers others do muster up a whole bed-roll of Ill Accidents from an indiscreet use of *Quicksilver* different ways; yet I cannot think it so *Intrinsically* and *Essentially* a *Poison*, as some of them would thereby insinuate. The *Irregular*, or *Accidental* misuse of a thing, is always extraneous to its *Intrinsical* Nature. It may be bad enough, without being the worst of all; with the help of *Chymistry* indeed it may be *Prepared*, or *Sublimed* into a *Poison* as bad as the worst; but unless you help it to prove Pernicious by *Rules of Art*, unless you presume to take it as boldly as *Aliment*, and forget that it is, or may be a *Medicament*, which is not to be played with; lastly, if ignorant people do'nt venture upon it of their own head, without the *Advice* of some *Able Physician*, I cannot tell how to mark it with so black a *Coal*, or condemn it absolutely so much as some *Worthy Authors* have pleased to think fit. In the general, I conceive the same *Rule* may serve for the use of *Mercury*, as I said before of *Acid Corrosive Spirits*; this, as those, may prove of good use upon some *Great*, and
Proper

Proper occasions, if administred cautiously, and soon disused again; nay *Mercury* shall upon many urgent *Symptoms* plainly enough work wonders, if its effects be not again spoiled by an unreasonable, and over-long continuation.

We all know, that *Sublimate Corrosive*, a *Preparation* of *Mercury*, is one of the Rankest *Poisons* that *Art* can furnish us with; and though four parts of this *Poison* joyned with three parts of *Crude Mercury*, may be *Sublimed* into *Mercurius Dulcis*; and this *Mercurius Dulcis*, otherwise called the *Mild Dragon*, or otherwise the *White Devil*, may be so often *Sublimed*, or *Dulcified*, till at last it shall lose all its *Purgative* quality, and will not so naturally tend downwards, as towards a *Salivation*; yet let it be *Prepared* how we will, or *Sublimed* as often as we please, I am very apt to believe, it will never prove so *Innocent*, and perhaps *Effectual* a *Medicine* as the *Unprepared Quicksilver*.

Paracelsus asserts concerning *Mercury*, that he could *Prepare* an *Elixir* from it by the *Spagyrick Art*, which is able to make a man *Immortal*. And in the same place, that all *Tinging Preparations* by how much they are *Exalted* into the most *Acute* and *Subtile* degree of *Poison*, they be-

Tom. 6. lib.
3. frag-
ment. de
vit. long.
cap. 8.

become so much the more *Excellent* and *Efficacious* to the *Prolongation* of *Life*. Spoken like himself, and like a man of true *Chymical Metal*! and without doubt those *Tinging Preparations* so *Exalted* will put a man into a state of *Immortality*, and *Prolong Life* to *Eternity* in another World, though not in this. And to this *Metaphysical Exalted Fancy* I only offer, whether he were not a very unhappy man that he would not spare so much time from his *Cups*, as to *Prepare* the foreſaid *Elixir*, but would suffer himself to trip off at seven or eight and fourty: And whither such *Refined Poisons* were not much more proper for the *Author*, than for his *Unfortunate Patients*.

The generality of *Chymists* do meerly scorn this, as all other *Metalls* and *Minerals*, in their own Nature, but can immediately believe the grossest *Lyes* that are told of their *Preparations*. Commend me therefore to those bold Fellows, who can venture to give a grain of *Sublimate Corrosive* in the *Pilula Barbarossa*, as if not *Mercury*, but a *Mercurial Poison*, were to be the *Antidote* of the *Venerial Poison*. There is hardly a good *Purgative*, but they'll make it *Poison* by over-dosing it; for they despise all True, or Ordinary

Cures,

Cures, and think to perform *Extraordinary* things, by always using *Extraordinary* means.

As for *Mercurius Dulcis*, rightly Prepared, it is a *Protens* at the best, and therefore ought not to be administered without good *Advice*, and *Deliberation*. For besides what I have urged already, *Sennertus* delivers us one remarkable passage, concerning its Uncertain Operation, which hapned in his time and knowledge. He says, he was acquainted with

a very Learned *Physician*, who having given *Mercurius Dulcis* to divers of his Patients, without any visible harm, would needs at last try its effects upon his own body, and the very first *Dose* presently raised such a *Salivation* upon him, that his *Throat*, *Face*, and *Gums* did Swell beyond measure, his Tongue grew Black, and he was fain to feed upon nothing but Broths for a whole Month, before this

Πολύεσθ^{ος}, and Πολύμορφ^{ος} would give him any respite. And *Fabritius ab Aquapendente* writes of a certain Prince, who was so Bewitch'd with a *French Chymist*, as to believe that his Preparation of *Mercurius Dulcis* was so adapted to his particular Constitution, that it would prove to him a certain *Panacea*. The Prince upon his

De Medicam. & mith. med. cap. 18.

In Prefat. de Lithetom. vesicae.

his loud Commendations tried the Experiment, and though he was ready to Die upon every *Dose*, yet he persisted in following the Villains direction, 'till he brought himself from a Sound Habit of Body into an irrecoverable condition, and unfortunately in his Youth was thus *Chymically Murdered*.

But this *Medicine* more remarkably disagrees with some Bodies than others ; and commonly a Thin, Lean, Hot Temper of Body will not find it so *Sweet* and Gentle, as its *Name* does bespeak it. A Cold humid Constitution or Disease will be apt to blunt the edge of its activity, and not so easily rarify or *Sublime* it, as a Hot Complexion will do.

CHAP.

C H A P. IX.

Of Antimony. Quercetan and Paracellus, their immense commendations of it. Others as much against it. Its use once a Case of Conscience. Those Physicians vindicated, who would formerly have absolutely rejected it. That Physick is indebted to the Preparations of Antimony and Mercury; and yet considering all things, perhaps it had been better for the World, never to have known them at all. Other strong Emeticks and Catharticks besides Mineral or Metallick. A very remarkable difference between the strong Vegetable, and the strong Mineral Emeticks. That the Primitive Form of Minerals can't easily be destroyed by Art, so as to lose the power of Reduction. The nature of Minerals a very Serious Subject. Crude Antimony an Innocent Remedy. Minerals improperly called Crude, as we have them in the Shops. The Antimonial Cup, and the Perpetual Pill so famous heretofore, now laid aside for others. The Aqua, and Vinum Benedictum. Why some Remedies have been called Blessed. The other Antimonial Emeticks mentioned. Antimonium

nium Diaphoreticum, the Cinnabar of Antimony, and Bezoar Mineral, how far to be esteemed Safe. A Remark out of Lemery concerning the Nitro-aerial Spirit. A case out of Sennertus to the praise of Antimonium Diaphoreticum. Vehement Remedies how or when to be used; and decided by Hippocrates.

In trad.
cap. 51.

De vit.
long. lib. 3.
cap. 6. &
Fragment.
lib. 3. ca. 6.

Antimony is a Subject that has furnished entire Discourses, being that which produces a greater abundance of Chymical Remedies, than any thing else besides. But I shall confine my self to a few Considerations about it. *Quercetan* says, there are no less than Six Hundred admirable properties belonging to this Mineral; and another may perhaps fancy at least Six Thousand. *Paracelsus* asserts its virtues to be inscrutable, and innumerable; that the *Archeus* of the Earth could not bestow more upon it, than it has; and that this is the only watry Mineral, which escaped the Destruction of the Flood, the virtues of all other Natural Bodies being considerably impaired by that Universal Deluge. And yet notwithstanding these flourishes of an admiring fancy, there were many Wise and Sober men, who thought it to be full as bad, as these could think it good.

good. *Fernelius*, *Riolanus*, *Gesner*, and all the *Faculty of Paris*, rejected the use of *Antimony* with great passion and indignation. Its *Preparations* were found to be such *Violent Emeticks*, and *Catharticks*, that most *Good men* did think it better, both in *Prudence* and *Honesty*, never to use them at all, than to experiment the effects of such *Medicines*, as might likely enough through their great strength and force have very *Dangerous*, if not *Fatal* consequences. And *Sayrus* therefore urges its total omission, as matter of *Conscience* to his Readers; and that we ought not upon any account to use such *Vehement Medicines* as are thence *Prepared*. And for this reason those *Worthy Physicians*, who upon the first great noise and Fame of *Antimonial* and *Mercurial Preparations*, were *Zealous Opposers* of them, and would not have admitted them at all into Practice, if they could have help'd it, are not to be blamed so much as some will rashly judge of them. They shewed themselves rather *Honest*, than *Morose*, and no doubt they did their *Duty* at that time, in shewing the *Rocks* and imminent dangers that men were likely to split upon. Can any man think it would have been proper for those *Physicians*,
I who

Lib. 1. clau.
 reg. cap. 10.

who were placed in the most conspicuous Posts, who were generally acknowledged by wise and impartial men to have deserved the highest station in *Physick*? would it have been proper for them to have sat still and quiet, folded their hands and only sighed, when the first *Violent Experiments* were made on those Subjects? No, it was time to Toll the Bell, when one Foot was in the Grave, when the strongest *Emeticks*, and *Catharticks* were cryed up upon all occasions. For those first *Chymists*, who brought *Antimony* and *Mercury* into Play, were as absolutely Opposite to all *Galenical Remedies*, as the *Physicians* were against the *Chymical*. The *Chymists* fancied all the *Remedies*, which had served the World before, to be *Unclean* and *Impure*, and 'till they had been *Purified*, *Refined*, *Distilled*, *Separated* from gross parts, and the virtues some way or other *Extracted*, none of them were to be used. Now considering the amazing effects of *Antimonial Preparations*, that they did generally run into the most *Vehement Emeticks*, and that those *Emeticks* were recommended on all occasions, as if all former *Remedies* of that, or other kinds were dull, insignificant, unfavoury, and improper, we ought

ought not to condemn too much those *Learned and Eminent* men, who stoutly defended the *Antient Physick*, and Zealously opposed Innovations of so great consequence.

It is not to be denied, but that the *Art of Physick* is now very much beholding to the *Preparations* from *Antimony* and *Mercury*; I mean, while they are confined to the hands only of men of judgment and understanding. For as for the use which *Quacks and Empiricks* do make of them, it is too too certain, that under their hands they do far more Mischief than Good. Nay farther, considering the frequent miscarriages which commonly happen from an *Empirical* use of *Antimony*, it is no *Paradox* to maintain, that it had been much better for the World, if that *Mineral* had still remained within the Bowels of the Earth, and had never been fetch'd out of the Darknes it was born in, than to have given it so *Universal*, and so *Supream* a place, not only in the *Mineral*, but the *Physical Kingdom*.

Nevertheless for the same reason that *Extream Remedies* are thought necessary to be used sometimes, *Metallick* or *Mineral Medicines* may seem to claim justly a place in *Physick*. *Hellebore, Coloquintida,*

Elaterium, *Scammony*, &c. are Purgatives of sufficient strength; and yet were known a long time before *Mineral Preparations* came into request; and where strong *Emeticks* were requisite, and *Carduus* and *Asarabacca* were thought too Mild, the *Decoction* of *Fox-glove* would answer the most violent *Indication*. Now there is a very great difference between the *Vegetable*, and the *Mineral extrem Remedies*: Though they are both dangerous in their Nature, and may be alike mischievously used, yet they are not both equally subject to do mischief. For it is to be noted concerning *Minerals*, that both as they are in their *Natural Impurities*, and as they are *Purified* by *Chymical Preparations*, they do perpetually (some say) or a long time at least communicate their Properties to such Liquors as they are put into: as in the *Crocus*, and *Regulus* of *Antimony*, in *Quicksilver*, and the *Filings* of *Iron*. Their virtue is not soon spent in *Infusion*, but will with much the same, some say with the very same force impregnate divers Liquors one after another, as they did at first. And thus all *Antimonial* or *Mercurial Emeticks*, being received into the *Stomach*, and fixing their *Mineral* particles within the *Plicæ* or folds
of

of that Part, though by frequent irritations or provocations to Vomit they may seem to have spent great part of their force, yet they will for that reason a long time continue their *Spasmodical Irritations*, until *Nature* has lost all her strength, and therefore ends in a final cessation from Action, and the Light is extinguished in irrecoverable Darkness. When the Body of a *Mineral* is thoroughly opened by *Preparation*, and the irritating *Sulphurs* let loose, and urged to do their worst, it will be harder then we are aware to Tame such Powerful Enemies, and the skill of the greatest Physician must be often forced to yield.

And that *Minerals* are not easily transformed into other kinds, nor can by *Art* be compelled to lose their *Primitive Nature*, may be plainly enough perceived by the assistance of *Microscopes*; for though the *Precipitates* of Mercury, and the *Sweet*, and *Corrosive Sublimate*, do look more like fine *Sugar* than *Quicksilver*; and one would think the *Acid Spirits* had fairly divided the *Mercurial* parts, when they had quite disappeared in a clear Liquor; yet upon view of those *Preparations* with *Glasses*, they plainly enough appear in their *Primitive Natural Form*, and discover that all that the *Preparation*

could do, was to make them *Dangerous Hypocrites*. And besides, how easie is it to reduce all the *Preparations* of *Mercury* into *Quicksilver* as at first, those of *Saturn* into *Lead* again, and so of *Antimony*, and the rest? There is great skill indeed required to destroy in them the power of *Revivification*, but very little Art will serve to *Revive* them.

The bold and frequent use therefore of *Mineral Medicines* can never be too seriously considered and weighed. Even *Tautology* might be excused on so important a subject. For things of so great consequence will not, cannot sink equally deep into every mans head. One perhaps does regard but little what becomes of his *Patients*, all his thoughts may run along with his *Profit* or *Ambition*; another enslaves his judgment to such *Authors* as agree best with his own Inclination, and this man can no more determine Truth in doubtful matters, than a man plunged in Love can give an impartial Character of his Mistress Beauty; a third perhaps has been bred up with strong and groundless *Prejudices* under such or such a *Master*, and at a venture he is passionately and unreasonably for or against *Chymistry*, or for or against *Method*, as he has happened

happened to be taught. But I dare be bold to say, that *London* is now as happy in sincere, unprejudiced, and profoundly judicious persons in the *Faculty of Physick*, as any one place now in *Europe*, and consequently in the World. And therefore though an *Empiricks* Skull be thick, and his temper most obstinately perverse, though you may sooner knock out his Brains, than beat Reason into his Noddle, yet our *Men of Art and Abilities* are generally willing to receive a *Rational* hint, let it come from whence it will, whither from *France*, or *Germany*, or even from among our *Selves*.

But not to deviate too far: *Crude Antimony* is so far from being *Emetick*, *Cathartick*, or any ways *deleterious*, that both in *Infusion* and *Decoction* it has hardly any sort of *sensible* operation. Some do esteem it to be a *Mild Diaphoretick*, and others do conceive that it will serve to *Sweeten* the *Bloud*. It is probable enough, that it might make some good *Alterations* in bodies, if it were more frequently tried on some proper occasions. But the numerous *Preparations* from it have very much prevented a right judgment of the effects of *Crude Antimony*, and where it has been tried, it has commonly been

among a *Rhapsody* of other *Ingredients*, so that no Certain Determination has yet been made concerning the thing *simply* in it self. Indeed some have magnified it as a very notable *Arcanum* in *Venerial* Cases. But *Mercury* has been so great a sharer with it in the Cures, that it is hard to distinguish truly how much, or rather how little it has contributed.

I call it *Crude*, rather in compliance to the vulgar acception of it, or in opposition to the *Preparations* from it, than in regard of a supposed real *Crudity*. For the *Antimony* of the Shops, such as only is used, is *Melted* down, and *Separated* from the *Earth* that is *Naturally* mix'd with it. A little of the *Mineral Antimony* may be sometimes found at the *Druggists*, and seen for a Curiosity, as likewise the *Mineral Cinnabar*, *Iron*, *Vitriol*, &c. But they do first generally undergo, a *Fusion*, *Sublimation*, *Decoction*, or *Crystallization*, before they are conveyed about for use.

The *Regulus* of *Antimony* is usually the first tryal upon it, and from the *Regulus* Melted again, and cast into Moulds, did proceed the *Antimonial Cup* so famous in former days, and the *Perpetual Pill*, so called because it was a *Medicine for Life*; the *Pill* swallowed, and washed twenty
several

several times, or as long as they pleased, was thought to lose nothing of its *Emetic* virtue: and so the *Cup* with a Glass of Wine fill'd into it for a few hours, was a ready and constant Vomit. But those days are now pretty well over; it is now as rare to meet with the said *Cup*, or *Pill*, as heretofore it was common. Whither the *Regulus* was thought at last not to be Pure enough, for a delicious *Chymical* Palate; or that it was not thought strong enough, after the *Glass*, the *Flowers*, the *Sulphur Auratum* of *Antimony*, &c. came to be better known. However it took its turn, and gave way to the Next, according to the *Chymists* pleasure.

From the *Crocus Metallorum*, or *Liver* of *Antimony*, we have the *Aqua Benedicta*, or *Vinum Benedictum*, the *Water*, or rather *Wine*, which has been found to produce Happy and *Blessed* effects in divers *Stubborn* and *Chronical* Distempers, especially when managed with that Caution and Tendernefs which Good *Physicians* are wont to observe in the use of *Remedies* of this nature. The *Ancient Physicians* had their *Hieras* as well as our *Modern Chymists*; but those of the *Ancients*, if they contained any stronger *Purgative* than ordinary, were *Sanctified* with

with excellent *Correctives*, *Cordials*, and *Aromaticks*, which served as much to keep up the *Strength* and *Vigour* of their *Patients*, as the *Purgative* was apt to *Weaken* them. Whereas those *Chymists* who first *Christned Violent Emeticks* with the Title of *Blessed*, and the like, did quite forget those *Cordial Correctives*, which were heretofore thought necessary, in order to deserve so *Glorious* a Name. Nor has our *Dispensatory* been wanting in this particular, in our *Emetick Infusion*, called *Vinum Benedictum*.

The *Glass* of *Antimony*, the *Red Flowers*, the *Golden Sulphur*, and the *Powder* of *Algarot*, or *Mercurius vitæ*, deserve to be writ rather in *Red* than *Golden* Characters. But they are the chief *Arcana* of an *Empirical Treasury*; the more *Dangerous*, and *Violent* a *Medicine* is in its self, the more acceptable it is to a heedless *Empirick*, and he shall set forth its Praises with the greater earnestness.

Antimonium Diaphoreticum, the *Cinnabar* of *Antimony*, and *Bezoar Mineral* are *Diaphoreticks* which have been highly commended. The first is the more *Innocent*, but the two latter have been more *Celebrated*, because they owe their *Original* to a most *Corrosive Caustick*, the *Butter* of

An-

Antimony. The two first, if carelessly kept, grown a little stale, and suffered to partake of the *Nitro-aerial Volatile Spirit*, will be apt to turn *Emetick* instead of *Diaphoretick*, as also the *Cerusse* of *Antimony*; and the *Bezoar Mineral* I have sometimes known to turn *Cathartick*. For it is in a manner impossible to make a *Mineral* not to be a *Mineral* fundamentally, and to incapacitate it from returning into its *Mineral* nature. Nor is it a little remarkable, what *Monsieur Lemery* assures us, that after he and *Monsieur Seignette* had Distilled *Spirit of Salt* from Common Salt, he exposed the matter remaining in the *Retort* after *Distillation* several times to the *Air*, and it re-impregnated with *New Spirits*, which were again Distilled off to half the quantity of the matter. And *Seignette* affirmed he had done it nine times one after another.

*Course of
Chymistry
in Remarks
on Spirit of
Salt.*

Now those *Preparations* of *Antimony*, which are only esteemed *Sudorifick*, and perhaps are little else, if carefully *Prepared*, may doubtless be used with greater liberty than others. And *Sennertus* tells us of a Girl, that he knew of 12 years of Age, who being sadly afflicted with *Malignant Ulcers* all over her body, and especially about the *Joynts*, he thought fit

fit to order her 12 Grains of *Antimonium Diaphoreticum* to be taken almost every day for above a year together, and the Maid grew perfectly well again, notwithstanding that he had in vain tried divers other *Remedies* before. But a year was a great while, and the Maid but Young, and consequently her Infirmary the less Incurable. However I shall leave the Story to others to muse upon, and at leisure to pass their censures. The *Preparation* being made of *Crude Antimony* and *Niter*, I take to consist of more *Innocent Principles*, than the *Bezoardick Mineral* productions from *Butter of Antimony*, though that *Bezoar* (as 'tis called) be much recommended by Excellent Authors, and particularly the Incomparable *Riverius* in many places of his *Practice*.

Notwithstanding what has been said, we must sometimes allow the use even of *Vehement Remedies* in *Vehement Cases*. And the Irregular, or Indiscreet use of them by *Ignorant Empiricks* will never be a sufficient Plea to Bar them, when there is Great occasion. In many *Cephalick*, *Epileptick*, and sometimes *Arthritick* Distempers, *Lenitives* will prove to be but ineffectual, and even the strong *Antimonial Emeticks* may with due Caution and
Con-

Consideration have a remarkable place in *Medicine*. But wherever they may be thought needful, a *Good Physician* is a much more proper Judge, when, and when not, what, and what may not be used, than a *Bigotted Pretender to Chymistry*. We may conclude with our Great *Hippocrates* his Judgment in those matters, in his Excellent Book *de Locis in homine*, he thus delivers his mind:

Τὸς μὲν ἰσχυροῖσι πύον παρὰ τοὺς ἰσχυροῖσι χρεῖται, &c. *Versus* *sc.*
 That we ought to administer strong Medicaments in strong Diseases, and that we must not think to make a strong Remedy weak, by giving it in a smaller quantity to tender feeble persons. That Medicaments are not suddenly to be judged of according to their Dose, but that both sorts ought to be administered according to the temper and condition of the persons; to those that are Naturally weak, Remedies of a weak nature, and to those who are naturally strong, Remedies of a stronger nature.

C H A P. X.

Vitriol thought capable of supplying the Fourth part of the Materia Medica. Paracelsus his Vitriolick Riddle. Mayern's Praise of Vitriol, how to be understood. The unhappy Fate of many Chymists. Vitriol why so called. A great Mistake about the Crudity of Vitriol, and its Depuration. Native Vitriol hard to obtain. The Sal Vitrioli, and Vitriolum album Depuratum, how probable it is that they are confounded one for the other. The most Unprepared White Vitriol that we have, no bad Vomit; and in what respects better than others. Impure Native Vitriol not to be despised. Vitriolick and Martial Mineral Waters recommended. Mineral Waters, and Natural Remedies proved to be Blessings we owe to Heaven, from a considerable relation out of Brassa-volus; and some other matters of the like nature. Whether Vitriol be a Poison, or not. A Caution in the use of Vomits. White Vitriol how most safely exhibited. Although Vitriol be no Poison, yet it may be Prepared into a strong one. Spirit of Vitriol excellent in Hemorrhagies. Bovius his Panacea. And that of Ra-bel

bel remembred. The Crudeſt Vitriol, we have again recommended. The Sympathetick Powder made of Vitriol deſcribed, with the manner of its uſe. Remedies, never the leſs to be eſteemed, becauſe eaſie to come by. The Simple, and Compound Sympathetick Powder, both deſcribed. The infuſion of Green Vitriol in water. Our Engliſh Vitriol the beſt, and why,

Vitriol is the next of our ſix great Remedies, and was eſteemed ſo great and excellent by Paracelſus, that he thought this alone with good Chymical management was able to ſupply ſufficiently the Fourth part of the employment of Phyſick; and that its Preparations do thoroughly contain the Compleat Cure of the Jaundies, Gravel, the Stone, all ſorts of Feavers, Worms, Falling-Sickneſs, &c. And that was a pretty fine contrived Rid-
dle of his, in order to recommend it the better to our Admiration: *Viſitabis Interiora Terræ Rectificando Invenies Occultum Lapidem Veram Medicinam*, the firſt Let-
ters of all which words do form our preſent *Vitriolum*.

Tom. 7. de
ribus Na-
tur. cap. 8.

Lib. Auror.
Philoph.

Sir Theodore Mayern ſays for the Honour of Vitriol (and it was an Honour to Vi-
triol,

In Apolog.

triol, that he should say so) that we may find in it *that which is Hot and Cold, Attenuative and Incrassant, Aperitive and Astringent, Coagulative and Dissolvent, and that which is Corroborative, Purgative and Sudorifick.* But this must be understood of him, as he was a *Chymist*, and an *Affertor of Chymistry*, rather than as he was a *Physician*. And it must be remembered, that he said it in his *Younger* days, when his *Fancy* was *prædominant*, and his *Passions* had the government of his understanding. But when *Practice* and *Experience* had *Fix'd* his *Volatile Imagination*, he never *Counsell'd* any of his Patients to seek for an absolute relief in the *Preparations* of this *Mineral*. He chose rather to prescribe them a *Regular* and *Proper Diet*, and put the stress of his *Cures* on a *Methodical Administration* of different *Medicines*, both *Chymical* and *Galenical*, as he found the cases did require. Again, a man of *Parts* and *Ingeniuty* may be apt sometimes to dote on *Particular Preparations* abundantly more than they deserve. And it is a certain *Fate* peculiar to *Chymists* (and for ought I can see it may be so to the *Worlds* end, unless *Preparations* do strangely lose their credit) extravagantly to admire, what they

they have taken great pains to compose, and their thoughts shall be far more intense in the *Furnace* and the *Laboratory*, than in the *Sick* body, or the house of *Sickness*.

Vitriol is so called from its Transparency, like unto *Vitrum*, Glass. There are several sorts of it, but the *White* is by all esteemed the Milder. And the *White Crude*, or as *Crude* as we have it from the *Druggists*, without any farther *Preparation*, is a very Excellent, because Mild and Safe *Emetick*. Physicians in general do rather chuse to Prescribe the *Sal Vitrioli*, and *Vitriolum album Depuratum*, as having a better opinion of them upon the account of their being *Preparations*, and possibly some may quietly go along with the stream, without much reflection on the matter. But whenever they are *Prescribed*, how properly and knowingly soever, they are rather a shot at random, as it happens, than any *Certainty* to the *Prescriber*. For most of our *Apothecaries*, if not all, who dispense these *Medicines*, are in a great *Mist*, uncertainty, and confusion about them. The Common, *White Vitriol*, as it is had from the *Druggists*, is accounted *Crude*, and therefore, as such, is but little esteemed for inward use; al-

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though in reality, that, and all other *Vitriols* are *Depurated*, before ever they are Bought and Sold. It is a very rare thing indeed to meet with the *Native*, really *Crude Vitriol* of any sort; it is digged out of the *Mines* in a *Vitriolick Earth*, and sometimes they meet with a *Lump* of *Vitriol* even as *Pure* as they *Prepare* it, and when they do, they keep it by them for a *Rarity* to shew to Strangers. Therefore all our *Vitriol* is made by *Artificial Solution, Coction, Filtration, and Coagulation*, and consequently it is *Depurated* before we have it, nor can we obtain any of the more *Impure* or *Crude*, unless we send on purpose for it.

The *Sal Vitrioli* is made either from the remaining *Colcothar*, after *Distillation*, or else by *Calcination* of our *English*, or the *Hungarian Vitriol*, in a *Crucible*, than *Solution, Filtration, Evaporation, and Coagulation*. And this same *Salt* is a stronger *Emetick*, than our *Depuratum*, or supposed *Crudum*. The *Depuratum*, which differs but a trifle from our forefaid *Crudum*, and is a *second Purification*, by *Solution, Filtration, &c.* But by that second *Purification* little more than *actum agitur*, very little or no *Earth* is separated; this

this *Depuratum Vitriolum album* is that which is commonly Sold to *Apothecaries*, and by them Dispensed, through mistake, for the *Sal Vitrioli*. The reason I have to think so, is this: I could name the place and *Person*, from whom a great many *Apothecaries* have bought up Pounds of the *Depuratum* for the *Sal Vitrioli*, and the *Person* who so vended it to them, did Confess it in my Ear. And besides I have enquired at some Eminent *Apothecaries* for the *Vitriolum Album Depuratum*, and they have, not many years since, acknowledged they never Sold any of it, but of the *Sal Vitrioli* they had enough. Whereas if I had demanded the *Salt*, it is probable enough they would readily have brought me the *second Depuratum*. And this being the state of our present Huddle about *Vitriol*, I hope it is not amiss to shew whereabouts we are, and what an uncertainty those are in, who Prescribe these *Preparations of Vitriol*.

Therefore that I might be sure what I do, and do no more than I willingly would, (for the *Sal Vitrioli*, and the *Depuratum*, do not so little differ in strength as that it is not worth the while to mind it) I have a good while confined my self to the *Plain, Crudest* we have, and among

us *Unprepared Vitriol*. For I would neither be imposed upon, with *Calcined Salt* for the *Depurated Vitriol*, nor willingly miss my aim, if I had occasion for a *Vomit* as strong as the *Salt*. The *Vinum Benedictum* is ready, where we cannot be sure of the *Salt*; and in Bodies or Diseases, which do not require a *strong Vomit*, the plain *White Vitriol* is a very good one, and I apt to think abundantly the better, for being one of the *Mildest* in nature, at least of those that are *Mineral*. And it is not a little Material, that a *Physician* may manage *Vitriolick Vomits*, and especially this last, even how he pleases himself; which is not so, of the stronger, those that are *Mercurial*, or *Antimonial*. He will hardly lose much time, if in ticklish cases he vouchsafes to stay with his Patient from the beginning to the end of its Operation. It may be urged with successive Doses, as he thinks it most convenient, or the Dose or Doses may be remitted, and the Operation made to desist in good time. And *Vomits* are a sort of *Remedy*, which requires more than ordinary care and caution. They are so exceeding Good a *Remedy*, where they are proper, and do in many cases so far excel the power of other *Purgatives*,

gatives, that it is a very happy thing to have such *Vomits* in a readiness, as where they are needful, we never need fear the consequence of, and yet may reasonably expect no small Benefit from.

And that the very *Native Vitriol*, with its supposed *Natural Impurities*, and without any *Chymical Purification*, or *Preparation*, is no *Bad Medicine*, we may reasonably imagine, partly from the *Mild Operation* of the *Vitriol* that we have, and partly from those *Admirable effects* that are known and granted to proceed from *Vitriolick Mineral Waters*, advisedly and properly taken. Those waters which partake of *Martial*, or *Vitriolick Principles* are generally by *Physicians* recommended above all others. And hence our *Tunbridge-Waters* are come to be so Famous. They are both of them very nearly related, *Iron* consisting of a *Vitriolick Salt* among its other *Principles*, and *Vitriol* being thought capable of turning *Iron* into *Copper*. *Sennertus* maintains this last, with greater earnestness than ordinary; as that there are (*Vitriolick*) *Fountains* in the *Hill Carpathus* near the Town *Smolnitium* in *Hungary*, into which if you put a quantity of *Iron*, it will soon turn into the *Best Copper*. Nay, that not only

Tract. de
Consens. &
Dissens. cap.
2.

Natural but *Artificial Waters* will do it, and that if you put but *Iron* into a made *Vitriolick Water*, a *Red Powder* will be found in it; which being Melted proves to be *Copper*. To the truth of those kind of Experiments I have spoken before, in *Chap. 6.* But as for the *Mineral Waters* which chiefly partake of *Vitriolick*, and *Martial Principles*, they are happily found to produce excellent effects in divers stubborn *Chronical Distempers*. And as they are *Unprepared* by Art, according to *Natures* plain and often wholesom way, they are no despicable *Medicine* for the greatest persons among us; whereas the *Curious Preparations* of the foresaid *Minerals* are rather *said*, than *granted* to work wonders on the generality, and *Wise* men have ever been tender and *Suspicious* at least of *Experimenting* their effects upon their own bodies.

And for the Excellency of *Natural Remedies*, and *Natural Mineral Waters*, that they are *Blessings* from *Heaven*, which good use may be made of, when directed to by *Physicians*, I shall here insert a very remarkable story out of *Brassavolus*, which we may the rather believe to be *True* because he delivers with it the *Royal Authority* he had for the Relation. This
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Eminent Author speaking of *Manna*, the *Calabrian Manna* of the Shops, gives us an account that not long before his time, a *King of Naples* (still called the *Kingdom*) in a Covetous design did Fence in all that ground where the *Manna* did especially fall, and chiefly a part of *Oenotria*, which derives its Name from the delicate Wines that grow there, but where is also gathered the very best *Manna* of all; when the *King* had thus Fenc'd it in, and set a *Guard* round about it, in order to raise thence a considerable *Gabel*, or *Tribute*, he says the *Manna* failed, and continued lost, until the *Avenues* were opened again to every body. Moreover, upon the return of the *Manna*, some Covetous Counsellor would needs advise the *King* to try once more whither this were not a thing of *Chance*; so that the passages were again block'd up as before, and the *Customs* carefully appointed. Upon that, the *Heavens* with-held their *Treasure* as before, all the *Manna* was gone, and their base Infidelity a second time convinc'd. And yet when the Blockade was fully removed, and all things free as at first, they were not punished, as they deserved, with an absolute Deprivation of that *Sweet Celestial*

In Exam.
Simpl. de
succ. præ-
dens. &
concretis
liquor. pag.
432.

ibid.

Dew ; but (such was the Goodness of Heaven!) in the Morning towards Day-light it misled down again as before on the Leavs and Branches of the Trees, and upon the Herbs of the Field, where it soon becomes a *Concrete*, and hardens like a kind of *Gum*. And this strange Story *Brassavolus* there says was seriously communicated to him by *Isabella* Queen of *Naples*, Wife to King *Frederick*, at a time when every body should be supposed to speak Truth, I mean on her Death-bed, he being her *Physician*, and she Dying of a Fever, *Ann. D. 1533.*

I have been at a *Well* in *France*, where they confidently tell such another Story, of a certain *Governor's* Guarding it, and setting a *Tribute* on the *Water*, at so much a *Gallon*, that it immediatly dried up, and returned again upon a free passage. In some places in *England* they have much the same *Tradition*. And I have read somewhere of a *Salt*, in *Epirus*, which when *Lysimachus* had laid a *Tax* upon, it was not to be found ; when the *Tax* was taken off, it return'd again. But if any of them all be True, it will be an unanswerable Argument for the Goodness of *Natural Remedies*, as *Providence* provides them, and should a little check the Pride of

of a *Chymist*, who disdainfully scorns them as too *Impure* to be used, and as if *his Art* were above the *Wisdom of Nature*.

To return to our subject, *Vitriol*: *Sennertus* treading in the footsteps of many Ancient Authors, reckons it to be no less than a *Poison*, in his *Catalogue* of such *Poisons* as are taken from *Minerals* and *Metals*; and because it moves a *Nauseousness*, and *Vomiting*, he thinks it to contain some *Malignity* in its nature. Whereas some of the most *Innocent* things of all, as Luke-warm water, will do the same. But if it be taken in an immoderate quantity, and happens not to work at all upwards, it may indeed, as he says, *Corrode the Stomach*, *cause a Dysentery*, and a great *Thirst* with it; which rather shews, that care must be taken to provoke a *Vomit* after them, if they will not work of themselves; and good store of *Possiet-drink*, or at last a *Feather* in the *Throat* will easily enough enforce where there is occasion. For generally it happens, that the first Dose of *Vitriol* dissolved in *Possiet-drink* is as soon rejected as swallowed; but all *Emeticks*, and especially *strong* ones, ought some way to be provoked upwards, if in convenient time they do not move of themselves.

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If the said *white Vitriol* be made up into *Pills*, about a *Drachm*, or four *Scruples* of it with *French Butter*, and given upon a *Stomach* not too empty, it will work gently enough with most People, and we never need fear any *Venomous Corrosion* from it.

Or \mathcal{L} *Aq. hord.* \mathfrak{z} iiij. *Vitriol. alb.* \mathfrak{z} iiij. *Syr. viol.* \mathfrak{z} j. *M. J. haustus.*

But though *Vitriol* in its self be far from a notorious *Poison*, yet it may be prepared into a *Poison* of the first rank. *Vitriol* with *Niter*, both innocent in themselves, will with the help of a good *Fire*, and the *Spagyrick Art*, yield forth *Aqua Fortis*, which is able to destroy and *Corrode* into the most minute particles all the *Metals* excepting *Gold*. The *Caustick Oyl* of *Vitriol*, and *Spirit of Niter*, are singly keen enough, but joyned together, and uniting their destructive forces, nothing but *Gold*, the King of Metals, can stand before them.

Spirit of Vitriol, though upon immoderate use (as in Chap. 7.) it may fire the *Blood*, and *corrode* the *Vitals*, yet upon great occasions, and for a certain convenient time, it may prove a most excellent *Medicine*. In dangerous *Hemorrhagies*, &c. this *Spirit* dropt into *Fountain water*, is

more

more effectual than can be easily imagined. And yet I am far from being of *Bovius* the *Empiricks* mind, who would needs have it be an unparrallel'd Remedy against all *Diseases*, only by mixing it with *Appropriate distill'd waters*, with *Balm*, *Marjoram*, or *Bugloss water*, it must be a certain Remedy for the *Head-ach* and *Vertigo's*; with *Rose-water* it is to Cure *Continued Feavers*; with *Fumitory water*, the *Itch*; with *Fennil water* it must restore a decayed *Memory*; with *Plantain water* it is to stop a *Diarrhæa*; with *Lettice water* it is to be a *Narcotick*; and lastly, with a *Proper Water* to any *Disease*, it must cure any, or all that the *Empirick* had a mind to. A rare Fellow beyond question, and one that deserv'd justly to be called not only *Bovius Empiricus*, but for his incomparable *Impudence*, or *Ignorance*, *Bovius* the *Prince of Empiricks*. For he found out abundantly more in this *Spirit*, than *Paracelsus* the *Monarch of Arcana* could do in all the *Preparations* from *Vitriol*. *Paracelsus* was Modest in ascribing but the *Fourth* part of *Physical Remedies* to the *Preparations*, or *Arcana* of *Vitriol*; but *Bovius* was a *Hercules* indeed, who with the assistance of this one *Spirit*, instead of a *Clubb*, would undertake to Conquer

quer the manifold *Hydra* of Humane Diseases. We had a prating illiterate *Monsieur* swaggering among us not long since (the now forgotten *Rabel*) who, if it were possible, would have put down *Rovius*, and did peremptorily pretend to Cure *Pox*, *Plague*, *Scurvy*, &c. with this same *Spirit*, or rather *Caustick Oyl* *Dulcified*, and exhibited in *Appropriate Liquors*, or *Decoctions*. But he soon quitted our *English Stage*, having over-Acted his *Part*; for some of his Patients, from *Adorers* of the Harlot *Venus*, in whose Service they had been secretly wounded, became *Sons of Mars* against their New Undertaker, *Monsieur Rabel*; and I have heard, if he had staid longer, would have revenged their *Sufferings* severely, which it seems they doubly underwent, both from the *French Disease*, and the *French Pretender*.

Again, *Crude Vitriol* is by the *Germans* and *Hungarians* esteemed a very good *Remedy* even in the *Plague*; and perhaps to the *Stomach* may be a better *Preservative*, by freeing it from *Offensive Humours*, which often occasion the *Sickness* in *Pestilential* times, than *Spirit of Vitriol* in *Conserve*s or *Electuaries*. The *Emplastrum Diapalma*, or *Diachalciteas Galeni*,

Galen, of which *Vitriol* is a good considerable part, is a sufficient recommendation of its Use and Benefit outwardly, being certainly a *Plaster* not more common than excellent, and one that has few fellows in goodness.

And lastly, for the Praise of *Vitriol* in its more *Natural*, or less *Artificial* shape, the *Sympthetic Powder*, so famous and seemingly Miraculous among some, does deserve to be remembred. It is only *Green Vitriol Calcined*, or rather set to Dry in the Hot Sun, until it becomes *White*. This plain, easie, untroublesome, and even *Natural Preparation*, powdered, and kept for use, is that which helpt to make Sir *Kenelm Digby* so Famous over *Europe*, and being to mankind so Useful and *Extraordinary* a Remedy, in the Cure of *Wounds*, by the easie care of a *Bloudy Linnen-cloth* dressed with this *Powder*, and preserv'd in a Temperate place, free from Air, and either wrapt up in Paper, or put into a Glass, or Box, and so carried, if you please, in your Pocket, it being, I say, so Easie, and probably enough effectual a Medicine, it is strange that more trials are not made with it. If men could be really cured of such imminent dangers as wounds
do

do commonly cast them into, with a *Whistle*, with a *touch*, or a *stroke*, I think he's a meer Wretch, that pretends to have *any* relation to *Physick*, and would not heartily rejoyce at so sudden a dispatch of mens misery and affliction. For what can a private man's little gain signifie, if compared with the unspeakable good and benefit of the generality? *Heathens* could downright *Sacrifice* themselves, leap voluntarily into *Gulphs*, and boldly look through the face of *Death* it self, to serve or save their *Countries* or *Cities*; and we that *Profess* such *strict Rules of Morality*, and have the most *undeniable Rewards* of *another Life* continually before our eyes, cannot, or can very hardly arrive to their *Contempt* of *Superfluities*. The efficacy of the *Sympathetick Powder* has been confirmed with other Authorities, besides those of *Sir Kenelm*. It is a *Styptick* even above our *Wishes* or *Expectation*, and it is great pity, that the easiness and efficacy of a Remedy should be the main, if not only Argument for its disuse. Some to spare their pains of *Drying* the *Vitriol* in the *Sun*, to a *Whiteness*, have chosen rather to *Calcine* it over a *Fire*, in an earthen Pot unglazed, as thinking the *Fire* of a *Laboratory*

tery must needs be as good as the vivifying Heat of the Sun; and perhaps the ineffectual or weak, or *Antipathetical* performances of that *Calcination*, has been one means to derogate from the *real Sympathy*. But as there are two sorts of *Wounds*, so there are two sorts of the *Sympathetical Powder*, the one *Simple*, in *Simple Wounds*, described before; the other *Compound*, in *Compound Wounds*. The *Compound* is made of equal parts of the *Simple Powder*, and *Gum Tragacanth* mixed together; only when divers other things are thought convenient to be added, there must be the more *Gumm* used, and the *Wounds* are to be treated with this, as with the other before.

The meer *Infusion* of *Green Vitriol* in *Fountain Water*, is none of the *Worst Remedies* that a *Chyrurgion* might use, or else the *People* themselves, in *green Simple Wounds*. But it is to be observed, that our *Englisb Green Vitriol* is the very best that is to be met with. The *German* sort does draw towards a *Blew*, and contains more *Copper*, and is therefore the better for the making *Aqua Fortis*; but our *Englisb Vitriol*,

Vitriol, which consists more of *Iron*, is therefore the better for inward use, and for making *Spirit of Vitriol*, as also for *Infusions*, and *Sympathetical Preparations*.

CHAP.

CHAP. XI.

Of Chalybeats. Iron preferred before Steel in Physick. A word of its Chymical Principles. Impurities, or the very Faeces of Metals, prove to be Good Remedies. The Excellency of Crude Mineral Iron, and Natural unprepared Remedies. Dr. Willis's Preparation of Steel, hitherto a great Secret, now communicated and described. Why Crude Tartar was preferred by him before the Crytals. The true state of the case of Cream, or Crytals of Tartar, as they are now used. Doctor Willis's Preparation how administred. How dangerous it is to meddle with Chalybeats without due preparation of the body. Whence some peoples Prejudice against Chalybeats has proceeded. A good Aperitive Crocus Martis, and preferred before the Sal or Vitriolum Martis. That Art imitates Nature, not Nature Art. The Sal Chalybis why so much esteemed; and how used. That neither Iron, nor its Rust, do contain any Venomous quality. A word by the by concerning the excellency of Saffron. Why Iron might Mystically signify Wisdom. The Physical Properties of Iron. During Chalybeate Courses,

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*the Purging between whiles vindicated,
so that a Condition be added.*

C*halybeats* are another of our *six Celebrated Remedies*, and perhaps not inferior to the *best Medicine* we have in the *Cure of Chronical Distempers*. A great part of lingering *Chronical Diseases* are reducible to *Scurbutick, Hypochondriacal, or Hysterical Affections*; many *Diseases in fieri*, which are not yet perfectly formed in *Regular, Distinctive, and Pathognomonical Symptoms*, are soon determined to be either *Scurvy, Melancholy, or Vapours*, and in those cases powerful *Alteratives* and *Aperitives*, such as *Chalybeats*, are of no mean use.

The plain *Filings* of *Iron* powdered, or infused, though a much better *Remedy* than *Steel*, yet do usually go under the denomination of *Chalybeats*, or *Steel*, these last being more *Popular Names*, both among the *Vulgar*, and former *Physicians*. *Steel* is esteemed to be more *Purified* than *Iron*, and indeed it is abundantly more *Pure*, as to *Common Uses*, but as for *Physick*, it is more *Refined* than it should be; for it is by *Calcination* dispossessed of great part of that *Aperitive Sals*, which we are so very much beholding

to for the powerful Opening of Obstructions.

A Critical cognizance of its Chymical Principles, is of no great consequence to the intrinsic efficacy of the Metal Simply in it self. And therefore though *Albertus Magnus*, *Schroder*, and others, do think it to consist of a more Impure Mercury, and Sulphur, yet this supposed Natural Impurity is no good prejudice to the Physical Excellency of Iron. If it had consisted of a Purer Mercury, it might possibly have been much the worse, because more Dangerous as to use, with its more Mercurial qualifications. But if I may give my opinion in this matter, it seems to consist of a Vitriolick Salt, and some Sulphur, and Earth, not ill Digested together.

And that Impurities themselves, or the very Faces of Metals, are no such Contemptible things, the admirable endowments of Litharge, and its temperate Sarcotick nature, may sufficiently demonstrate. Hence the Unguentum Nutritum, (and de Minio) the Emplastrum Diachylon Simplex (too much neglected, or forgotten) the Empl. de Minio Comp. and the Diapalma, are much beholden to our Impure Litharge. And in inveterate Ulcers I should rather suspect the Sal Lithargyrus, sive Alumen Saturni, or the Oleum Lithar-

gyrii rubrum, than the plain recrement, *Litharge*. I could inculcate the same Argument with the virtues of *Pompholix*, another *Recrement* of *Metals*. But the present subject *Iron*, without any nice Preparation, besides its first Fusion, and separation from earth, will appear proof enough, how exceeding kind Nature has been unto us, in providing us even the best sort of Remedies ready Prepared to our hand, and whereof excellent use may be made, if we will not spoil them, to gratifie Fancy, or a Proud Wit, by unnecessary Preparations. And a late Worthy Author has insinuated, that the Crude Mineral Iron, as it is digged out of the earth, is more efficacious in stubborn Diseases, than the Iron, which has undergone but the first Purification, or Preparation, Fusion. And in cases where Prepared Chalybeats do prove ineffectual; the Tunbridge Waters, which do mainly partake of the Mineral Iron, are commonly recommended, and that properly and often effectually too, as a last and no mean Refuge. *Hic enim Ferrum videtur inesse in principiis solutis, unde illarum virtus Chalybeata intimius sanguini permiscetur, & potentius morbos expugnat, quam Ferrum quocunque demum artificio nobilitatum, ut volunt*

Dr. Sydenham, *Dissertation. Epistolar.* p. 144.

id. p. 156.

volunt Ciniflones imprudentiores. Again, the same Excellent Author, in justification of this subject, discourses thus: *Quod verò nativâ quidpiam bonitate præstans & efficaciâ, mirandos edat effectus, quâcunque demum formâ ingeratur, testes hic adduco Par illud nobile, Papaveris lacrymam sive Opium, & Corticem Peruvianum. Neque enim tantum in medicamentis præparandis medica cernitur peritia, quàm in iis seligendis appropriandisque, quæ Natura, suo igne elaborata atque evecta, liberali manu porrigit, &c.*

The best Preparation of any, and one of the plainest too, that Iron can yield us, is a Secret of Dr. Willis, hitherto a great Secret, and sold at a great Price, called his Preparation of Steel. Having had the good fortune to be acquainted not only with the Mystery of the said Preparation, but with its incomparable effects in Diseases which proceed from Obstructions, I hope it may be no unacceptable piece of Service to the Publick to communicate this Master-piece of that Eminent, and ever Famous Man. And yet here is no strained stately Magistry, no Sublimation, or Salification, no Calcined Crocus, and lastly no kind of Chymical Mystery (in all which he was known to

have been a most expert *Artist*) but an easie, plain, and *Natural* way of *Opening* its hard body, in order to render it the fitter to *Open* ours.

2. *Limatur. ferr. tartar. alb. crud. à p. a. M. & redig. in pulverem, qui cum aq. pur. qs. formetur in Massam humidam, in vase terreo vitreato. Ponatur in leni calore, sive foci, sive arena, stercoris equini, sive Solis; vel etiam in loculo circumgeratur. Massa exiccata rursus madefiat, atque exiccetur ut antea; idque repetatur quater vel quinquies.* Thus you have the best *Preparation* of *Mars*, for your use, that perhaps is extant in nature.

He preferred *Crude Tartar* before the *Cream*, or *Crystals*, no doubt, for very good reasons. He could not be ignorant, what a Cheat the *Cream of Tartar* commonly is, when bought at the *Druggists*; and especially of those circumforaneous *Distillers*, who make a livelyhood of *Counterfeiting* Medicines. And the Excellent *Riverius* mentions this imposture with a great deal of *Emphasis* and concern; and his hearty complaint and full detection of the abuse, might well make his Successors wary and timorous about it. In short, the very *Cream of Tartar* may be bought

Prax. Med.
lib. 11. c. 3.

bought of those accursed *Pseudo-chymical Distillers* at much the same price as *Crude Tartar*; there is hardly two pence a pound difference between them. The *Crude Tartar* may be bought for six or eight pence the pound, and for eight pence the *Crystals* are bought of those *Cheats*. The *Druggists* sell the *Crystals* for twelve, fourteen, sixteen pence the pound; but whence they have them, whither of those rake-shames, or else from about *Montpellier*, I can't determine. But if they came from *France*, we have as much reason to be apprehensive of them, as the *French Riverius*, bred up at *Montpellier*, and well acquainted with their wicked *Preparations* of them there. He says the *Cream of Tartar* *ibid.* is sold in *France*, *septem vel octo assibus* the pound, and that it may be bought cheaper than made; that *Alom* is used in the making them, more than *Tartar*, because the *Alom* shoots all into *Crystals*. Now the *Apothecaries Laboratory* being provided on purpose to furnish the Town with *Faithful Chymical Preparations*, and therefore a very *Excellent* and *Honest* design, the true *Cream* or *Crystals* may be obtained there (unless we make a doubt of *Publick Faith*) at three shillings, or

three and six pence the pound. I have as nicely as I could, examined their *Crystals*, and those bought from the *Druggists*, and I cannot perceive any Sensible or Remarkable difference between them in the Taste. Therefore those that Counterfeit them, are to be supposed *Artists* in their Trade, and they choose an insipid sort of white *Alom*, to mix with their *Tartar*. And this farther you may know, that those at the *Hall* are very sensible, how little of their *True Crystals* they vend to the *Company*, in proportion either to the largeness of this City, or the use that is commonly made of *Cream of Tartar*.

Therefore for fear the *Apothecary* I happen to *Prescribe* to, may not be the *Honestest* in his *Profession*, I have commonly used, and thought it most convenient (of two Evils, both being not evitable, choosing the least) to order a drachm, or a drachm and a half of *Crude White Tartar* to be dissolved in hot Broath, or Posslet-drink, when I judge it expedient to accelerate or whet the operation of a *Purge*. And although some may thence imagine me so Ignorant, as never to have heard of *Cream of Tartar*, yet I shall always in that, or any thing else,

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run the hazard of the *Apothecaries* good opinion, than let my *Patient* suffer a contrary effect from *Astringent*, *Aluminous Crystals*, either through their Error, or my Inadvertency.

Dr. *Willis's* foresaid Preparation of *Mars*, or *Steel*, may with *White-wine*, or some Proper *Distilled Water*, and *Sugar*, be made into a *Chalybeate Syrup*; or with the *Syrupus à 5. radic. aper.* or *Syrup. de absyn.* be made into *Pills*; or else given in *Electuary*, or *Bolus*; or with *Rose-water*, and fine *Sugar*, adding a few drops of *Oyl* of *Cinnamon*, be made into *Lozenges*; to be used, or continued, according to the judgment of the *Physitian*, after precedent *Evacuations*, and requisite Preparations of the Body.

For if the body be gross, or very full of *Obstructions*, which have been a long time a ripening, and are become *Inveterate*, a man may almost as properly take a *Sword* or a *Dagger*, as any sort of *Prepared*, or *Unprepared Mars*, to Open them with. I have read of some, who upon Errors of that kind, upon a rash and unadvised use of *Chalybeate*, have immediately fallen into * *Palsies*; but those who escape best, under such irregular management, will suffer great *Inflama-*

* *Rondel. meth. cur. morb. lib. 1. cap. 31.*

tions

tions about their *Hypochondria*, violent Pains and Head-achs, and divers Feaverish Symptoms. Whereas if their Ignorant Undertakers had Prepared the bodies of their Unfortunate Patients with some dissolving *Aperitives*, and proper *Evacuations*, those miserable Accidents would easily have been avoided.

And it is to the terrible Consequences of those imprudent administrations of *Chalybeats*, that we must impute that violent and unreasonable Prejudice which some People have taken against the trial of a *Chalybeate Course*. The very naming a *Steel Course* shall frighten a sort of People from doing any thing which might be for their good, and they will presently think upon new measures in regard to *Physick*, and obstinately neglect the greatest, if not the only means to do them good. They had perhaps tampered before with some *Ignorant Pretender*, or had seen how ill their neighbour fared, from this desperate Adventure, and therefore they chosse to keep themselves as they are, in a *Cachectick* and very Infirm disposition, rather than run hazards (they think) they had good reason to dread.

Next to the aforesaid Preparation of *Steel*, which for its freedom from affected

fectest artifice, and for the effectual assistance it receives from that excellent *Aperitive*, *Tartar*, as well as for the esteem so good an *Author* set upon it, does deserve no mean commendations; next unto this, I shall recommend a yet plainer Preparation, if possible, than the former. It is only the *Filings* of *Iron* wetted with Water, rusted, and powdered. *Lemery* modishly styles it a *Crocus Martis*, and perhaps for its *Want* of *Art* and *Simplicity*, it better deserves to be called *Crocus* in one sense, than the *Astringent Crocus Martis* does in another, being made by a strong *Reverberatory Calcination* for several days, until it comes to a most Red, and *Saffron* colour. And this easie, in-artificial *Medicine* will prove much more *Innocent*, if not *Beneficial* to all, and especially to all *Acid*, *Melancholick* temperaments, than any *Sal*, or *Vitriolum Martis*, prepared with the *Oyl of Vitriol*, or *Sulphur*, although they be *Dulcified*. For let *Sourness*, or *Acidity*, be contrary to the temper of a man, he shall be sure to find the effects of its *Acid* nature, though it be sweetned with good store of *Sugar*, or else with a *Sweetning Spirit*. And *Acids*, and *Preparations* with *Acids*, are very contrary to the depraved temper of
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Hypochondriacal and *Hysterical* persons, whose *Bloud* is too much *Soured* already, and that makes it *Stagnate* in so many different places of the body, and consequently produce such an *Infinite* variety of *Symptoms*, as often use to puzzle very *Able Physicians* in the true nature of the *Disease*, unless they please to *Examine* it with all their *Wits* about them.

But the *Salt*, or *Vitriol* of *Mars*, is in far greater vogue among us, than such *Despicable*, because easie *Medicines*, as the *Rust* of *Iron* powdered. And how *Willis's Preparation* of *Steel*, one of his choicest *Nostrums*, may fare with some mens liking, now 'tis freely exposed to their censure, it is not hard to guess. They would perhaps rather have admired it, if it had been really *worse*, and had partaked more of *Art*, than *Goodness*. But it is better those fond men should be sometimes disappointed, than have their fancies always tickled. Let them give themselves as much needless trouble as they please, and think nothing can withstand the Power of *Alchymy*. They will find at last, unless the light of their reason be strangely *Eclipsed*, that the power of *Nature*, and *Natural Remedies*, is much above *Art*, and *Artificial Remedies*;
and

and that *non artem natura, sed naturam* Cardan. de
simpl. med.
nocument. *ars imitatur*, it is not Nature that must imitate Art, but Art Nature; and according as any *Art* comes nearest to a lively imitation of *Nature*, by so much we esteem it the more *excellent*; which truth is palpably evident and indisputably notorious in a great many *Arts*. Why therefore should a *Chymical Artist* fondly imagine, that the more *Natural* any thing is, the more *Impure* it must necessarily be, and that the greater distance there is between *Nature* and his *Preparations*, they must needs be thought so much the more *Refined*, *Purified*, and *Exalted*? but he that will prefer an *Artificial* before a *Natural*, a *False* before a *True Diamond*, meerly because it is the product of his own skill, will betray his folly sufficiently, and though he may be an *Artist*, will prove to be no *Crafts-man*.

The *Sal Chalybis* is in the greater request, both because it is a *Chymical Preparation*, and because it is a more *palatable Remedy*. Three or four or more grains of this *Salt* to a spoonful of *Syrup*, and this *Chalybeate^s Syrup*, exhibited in a pleasant *Medicated Wine*, *Julep*, or other agreeable liquor, must needs be more popular and acceptable to the generality of Patients,

Patients, than any more gross, or sensible, though more effectual, Chalybeate. But because in some bodies the *Sal Martis* may be a good Medicine, and will sometimes have very good effects, I shall offer a Description or two that are none of the worst: 1. *Aq. raphan. comp. lumbric. comp. à ℞. sacch. alb. ℞. f. Syrupus sec. artem, addendo Sal. Chalyb. ʒiij.* 2. *Syrup. è 5. radic. aper. de Pom. alterant. Capill. ven. utriusvis ℥x, vel xij. Sal. chalyb. à ʒij. ad ʒiij. M. f. Syr. Chalyb.* It may be likewise made into very Pleasant *Electuaries*, or given in a curious *Bolus*. But to proceed.

Sennert. l. 6.

par. 5. c. 12.

Aldrovand.

lib. 1. c. 6.

de ferro.

Some Authors, and those no mean ones, have been of the opinion, that in *Iron* its self, its *Rust*, and *Scories*, there is contained a *Venomous* quality, and they do reckon up for *Symptoms* of this *Poison*, vehement *Pains*, and *Inflammations* of the body, with *Head-ach*, *Dry tongue*, &c. But we may rather judge those grievous *Symptoms* to proceed from an irregular, precipitated, and unadvised Administration of them, than from the things themselves. The most *Innocent*, and some of the *wholsomest Remedies* we have, if plaid with at random, and indiscreetly taken, will alter their nature, and become destructive.

structive. Not to mention *Wine*, and *strong Liquors*, *Lettice* is esteemed justly to make an excellent *Sallade*, and yet four ounces of the *Juice* are said by *Sennertus* to become a *Poison*, as much a *Poison* as *Hemlock* and *Henbane*. *Saffron*, and especially our own *English Saffron*; is a *Cordial* of the first rank, and will effectually do the *Heart* more good, than a thousand *Pretious*, or *not pretious Stones*, whither they come from the *Indies*, or are trod under our feet. The *Stones* are said to be *Cordials* only *Accidentally*, and not *Essentially*; as *Natural* and good *Alkalies* they serve to *absorbe* that *Acidity* in the body, which sometimes causes grievous Pains, and Oppressions. But *Saffron* is intrinsically and in its proper nature an *Admirable Cordial*, and it is very unhappy that the *Turks*, and *Barbarians*, and most Nations abroad should generally as one man have a better opinion of *Saffron*, than we, who are beholding to Providence for the best *Saffron* in the whole World growing among us. Nay it is so exceeding good a *Cordial*, that *Dodonæus* is of the opinion, it can bring back Consumptive People for several days to Sense and Life again, when they are just dying, and in their last Agony,
if

River. In-
flit. Mid.
l. 4. c. 22.

if half a scruple, or a scruple of it be given in Wine. And yet notwithstanding, if it be taken *immoderately*, it will be very injurious to the head, and pervert the functions of the brain, and it will so dissipate the Spirits, *ut in magna quantitate sumptus mortem inferre valeat*, that it will Kill, like a Poison, when used beyond measure. Some say two drachms at a time will not fail to dispatch a man, and the common People think a small Sprig of Saffron will do the work, if it should chance to get to the Heart; which is true enough in a sly sense, for when that which is impossible is done, when a sprig has pass'd through the Concoction of the Stomach, through the small passages of the Vena Lactea, and the Ductus Thoracicus, into the Veins, and has slipt through such Valves, as will only receive a certain sort of Liquor, when all this is done, it will be a Poison sure enough, as also when the Sky falls, great matters may be done. The notion of many things, to which men have had great Prejudice, have by degrees cleared up, and lost their frightfulness: and divers Remedies have been found upon second thoughts, to be very Innocent and Useful, which upon their first introduction to trial were condemned

damned as hurtful or *Pernicious*, for want of a right understanding the manner of giving them, and the necessary circumstances which ought to be concomitant. And this is the *knowledge* which always distinguishes between an *Artist* and a *Bungler*, between a *True Physician*, and a *Quacking Experimentator*.

Iron among the *Grecians* did *Mystically* signify *Wisdom*, and the *Poets* *Pallas*, their Goddess of *Wisdom*, was usually Painted with *Armour*, and *Iron* accoutrements. Whither it were that *Wisdom* is *Hard* to attain, or that the *Key of Knowledge*, which unlocks all *Mysteries*, may have some *Mysterious* resemblance to this *Metal*, this being the most *Useful* of all to the common offices of life, as *Knowledge* is the most *Excellent* of qualifications.

Neither is *Iron* of greater benefit to the *Publick*, than in the *Province* of *Physick*. It is both the greatest *Aperitive*, and the greatest *Astringent*, and in *Scorbutick* anomolous cases is one of the *Chief Remedies* we have. The Simple *Infusion* of it in *Wine* or *Water*, with some little assistance, is oftentimes as good a *Medicine*, as it is cheap, and easie. And if we would not haughtily overlook divers

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things, which always lye ready at our hand, I verily perswade my self, we should oftner, than we do, perform Cures which are otherwise Despaired of.

Dr. Syden-
ham Dis-
sert. Epist.
P. 146.

Before I leave this subject, I shall add one reflection more. It has been of late observed by an *Eminent Modern Author*, that the usual custom of giving a *Purge* once in five or six days, during the time of *Chalybeate Courses*, has been rather mischievous to the design in hand, than any ways advantageous; that the *Purging* between whiles does really undo as much in *one day*, as the *Chalybeats* could do good in a *week*, which if true, is a thing of no small moment. But I can hardly conceive, that all our *Predecessors* should in a thing so obvious *trifle* to so little purpose. Therefore to reconcile the matter a little, I offer to Consideration, whether it may not be better to mix *Chalybeats* with the *Purgatives* in those intermediate days, than wholly to decline *Purging* from the first beginning of *Chalybeats* to the end of all, and even then too to forbear it. For hereby the *Chalybeate Intention* is not at all intermitted, and that *Undoing things again* is avoided, which is laid to the charge of *Purging*.
And

And besides, if Patients were apt to be Regular in their *Diet*, and took such care as they should do as to Heats and Colds, during the progress of their *Steel Course*, there might probably enough be the less need of *Purging* between whiles; but because they are generally apt to be Irregular, and Careless of themselves, it may in my opinion be more Proper, if not Necessary, to administer a Purge in those usual intervals, so that *Chalybeats* be mixed with it.

C H A P. XII.

The Cortex, or Jesuits Powder, now a kind of Panacea. That all Great Remedies have a Natural Succession in point of Reputation. The Cortex the Prince of Plants. In what Agues it is Admirable. The Reproach, that Physicians could not Cure Agues before the knowledge of the Cortex, examined, and refuted. Riverius his famous Febrifuge before that time. That Feavers and Agues are properly Cured different ways, in different places, and at different times. Whither Women could heretofore Cure Agues better than Physicians. Mens Partiality to Physicians. That the nice and exact knowledge of Riverius his Febrifuge, is of no great moment to us. The Authors way of Curing many Agues, with more Safety, and no less Certainty, than with the Cortex. This more properly adapted to some of the Autumnal Agues, rather than to any of the Vernal. Why other ways of Cure ought in Prudence to be sought. Some Old Febrifuges named, and recommended. Why the Cortex may not be so Proper, or Effectual a Remedy in all Agues, as only in

in some. Some ill Accidents from its liberal use. The difference between True, and Palliative Cures. That other Remedies have been as much in vogue as this; and yet it has been but for a certain time. A true conclusion from it. The Fame of the Cortex not like to last for ever. How it came into Reputation. Divers Diseases wherein it has been tried. A considerable circumstance to advantage its use. A Distinctive sign to distinguish the True Cortex from Adulterates. A word to the old way of giving it. The Bark in Substance better than the Preparations.

THE Famous Cortex, or American Bark, commonly called the Jesuits Powder, because some of their Society first introduc'd the use of it here in Europe, is now grown into that request and reputation; that the supposed Physical Uses of the Philosophers Stone are hardly thought to be greater or more diffusive, than some would have us believe concerning this plain Simple Bark. It is now the greatest Catholicon, or Panacea extant, and is accommodated to more variety of cases, than the most Bezoardick, Solar, Jovial, or any ways Chymical Rhodomontade.

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That man must be very *Ignorant* in Modern Practice, or very *Sowre* in his Natural Temper, or must wish but little to the good of People, who will still deny the *Cortex* to be a very *Extraordinary Remedy*, or would be willing to derogate from its *Real Excellency*. But it is, and ever has been, the *Common Fate* of all *Great Medicines*, to be lifted up for a certain time into greater heights of *Admiration*, and to run into more *Universal Use*, than is consistent with the nature of any one *Drug* never so *Good*, or than deliberate Experience can truly confirm. If we had lived in former times, and seen how divers things successively were once the *Wonders* of the World, and yet at last gave place to *New* ones, notwithstanding the loud and full cry which for a time had raised them on high, we should now the less admire to see what a large and uncontrollable *Empire* this present *Remedy* has gain'd in *Physick*. That which is *Past* cannot affect us with that life and sense, as what is *Present*; nor will succeeding Generations be more concerned at the *Greatness* of our *Prevailing*, or rather *Ruling Remedy*, than we are now at many of those which our Fore-Fathers were pleased to admire. Our *Wisdom*,
Excellency,

Excellency, and *Admiration*, according to the course and revolutions of things, lies Naturally *one* way, as their *Wisdom*, *Excellency*, and *Admiration* did lye *another*, and our *Childrens* *Faculties* will as certainly lye *some other*. *Unicorn's Horn*, the *Oriental Bezoar*, and other *Pretious Stones*, nay *Betony* among the *Italians*, *Sage* among the *Spaniards* particularly, *Mercury* and *Antimony* among the *Chymists*, many *Preparations* which lye scattered in ours, or other *Dispensatories*, and divers *Arcana* of *Eminent Physicians*, have for a certain time made such a Noise, that other *Medicines* could hardly be minded; and yet by degrees every one draws off into a lower Station, to give way for its next *Succeffor*. At first when they appeared in their highest *Exaltation* and *Splendor*, the *Eyes* of men were apt to be Dazled, and they could not discover any faults; but when afterwards the Curtain was drawn, and they could and would leasürely and attentively consider the Object before them, the true Dimensions were not so great, nor the supposed qualifications so conspicuous as they at first imagined. Do'nt we discover *Spots* even in the *Sun*, by the late invention of *Telescopes*, and why should we expect a

durable *Perfection* in any thing under the *Sun*? one man may indeed be much *wiser* than another, but if we once come to make an *Idol* of him, or think him to be more *Infallible* than is consistent with *Humane Nature*, we shall be found at last effectually to depretiate him, and occasion a lower esteem of him, than perhaps he really deserved.

The *Cortex* is now as much the *Prince* of *Plants*, as *Gold* the *King* of *Metals*. And therefore a man had need have a more than ordinary care, what he says concerning his *Prince*; it is our *Duty*, as well as *Wisdom*, rather to hide, and pass by, than expose or magnifie his faults. Wherefore being conscious to my self of my own *Loyalty*, and *Well-wishes* to the *Right Successor* in *Physick*, I shall be very tender of derogating from its *real*, and *justly admirable* properties, but must hope to be excused, where *Life* and *Death* is concerned, if with due *Respect* and *Deference* I speak some *Truths*, which are of great consequence to us when well known and considered.

Divers excellent Discourses have of late been published concerning the *Cortex*, some to explicate its nature, and others to instruct us in its use. And yet
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we are all of us still in the *Dark*, more or less, as to a great many particulars about it; neither *Honest Physicians*, nor *Judicious Patients*, are so clearly enlightned, or fully satisfied in several circumstances which do use to attend it, or in some cases wherein it is now administred, as we might fairly desire, or they ought in reason to wish.

In *Quartans*, and *Autumnal Tertians*, it is a *Remedy* of greater *Certainty*, and *Specifick* propriety, than perhaps *Physick* was ever furnished with before, either upon those, or any other accounts. Those *Tedious* and most *Obstinate Diseases* were generally esteemed to be *Opprobriums*, or just reproaches even to the *Art of Physick*, and every humourfome censorious person, who had not *Grace* to acknowledge the *Mercies* of *God* in providing so many *Worthy* men to be ready on the greatest exigencies of humane Life to succour and relieve them, who could willingly overlook all the *other* excellent and indisputable *Cures* dayly performed by *Physicians*, would be ever now and then throwing this *Dirt* on the *Faculty*, that *Physicians* could not *Cure an Ague*. And yet this very *Reproach*, if well considered, was an unworthy *Taxation*, and

a most Notorious Untruth. For there were thousands of instances, wherein Physicians did acquit themselves with good success, even in Autumnal Agues, before ever the Cortex was known amongst us. And yet it must be granted, that there were many persons, who miserably lingered a long time under Agues, notwithstanding the endeavours of the best Physicians. But of them who were so Unhappy, it may be considered, how many were very Irregular in point of Diet, and the use of Medicines, what unfair and disingenious dealings Physicians do too too often privately meet with, from fantastical Nurses, and conceited Attendants, who will needs mix, and often prefer their little skills, to very Rational and Advised Prescriptions; how often those Assistants, or other pretended Friends, have shamefully prevaricated with the Physician in their false accounts of many Medicines being duly taken, which were officiously conveyed out at the Window; and lastly, how many giddy Patients have been soon tired with a Course of Physick in one week, which might probably enough have had sufficient effect, if they had but persisted a Month, or two.

Again,

Again, there were divers *Febrifuges*, which *Sober Authors* have delivered with great assurance, that have performed enough and enough to vindicate the Reputation our *Art* deserves. I shall mention but one, and that was *Riverius* his famous *Febrifuge*, which consisting of manifest *Evacuations* both upwards and downwards, and being therein diametrically opposite to the Operation of the *Cortex*, which is imperceptible and insensible in its operation, this was enough to silence that common *Opprobrium* of unreasonable men, and to demonstrate what the *Power of Art*, and a *Skillful* hand could do, when together joyned. Moreover, *Agues* in all *Countries* will not admit the very *same Method* of *Cure*, nor would the *same Medicine* be to all alike effectual, any more than the *same Method*, or *Medicine* can be esteemed proper to all *Countries* in *Continued Feavers*. We may observe, that although *Hippocrates*, and *Galen*, and other excellent mens *Works*, be Studied, and taught in all places of the World, where *Learning* is esteemed, although the *same Principles* of Truth do every where prevail, yet every *Country* does very differently modify and apply those very *same Principles* to each places particular

particular *Temper*. The *Method* of *Cure* shall diversifie, as the places differ, and in one and the same *Country*, according as the *Constitution* of the *Season* does alter; the nature of *Epidemical Feavers* will necessarily vary, and as the *Feavers* do alter, so must the *Method* also; which successive alteration of *Diseases*, and even of *Agues* as well as others, might very well occasion a *less Certain* or *Constant Cure* of all sorts of *Feavers*, until the *New Constitution* were thoroughly understood.

And yet although *Physicians* were said to be so Unskillful, as not to be able to *Cure* a *Quartan*, before the arrival of the *Cortex*, all Illiterate and Ignorant people had abundance of *Infallible Remedies*; one would lay a *Plaster* to the *Wrists*, another to the *Feet*, a third to the *Belly* or *Stomach*; one would have a *Charm*, or *Amulet*, and others other sort of Knick-knacks, all which would never fail to *Cure Agues*, if men had but *Faith* to believe it, the *Mountains* would then Certainly be removed; and thus every place was well provided with *Insurers*, who could all *Cure Agues*, besides the *Physicians*. Only this was the difference; if a *Womans Remedy* did happen at any time to do it, or did appear at least to do it, then

then all mouths were open to *Proclaim* it, and the *Country* must presently *Ring* of it from one end to the other, and for the present the *Noise* would prevail, and puff her a while up into *Infalible Promises*, till upon farther and frequent trials, her *Courage* comes to flag, her *Remedy* is known, or despised, and she found at last to be no more than a *Woman*. But if an understanding *Physician* is called upon in the like case, either he performs the *Cure* with expedition, and then 'tis no more than another would have done as well, or it was but what ought to be expected from a man of his *Abilities*; or if he misses the giving *full* satisfaction immediately, and the *Disease* is more untoward than to submit to a *few* *Directions*, then presently all *Physicians* are by general consent condemned, and to their shame be it spoken aloud, *not one can Cure an Ague.*

It is a sad thing to consider the *Partiality* and *Ingratitude* of a great many men to our *Profession*, and if the more *Gentle* and *Judicious* sort did not sometimes make amends for what we undeservedly suffer from the worse and lower sort, I believe few mens *Zeal* to serve the *Publick*, would sufficiently encourage them to take that

pains

pains and thoughtfulness, and to be at that Expence which is Necessary to qualifie a man as is requisite for an upright and Conscientious discharge of this most Useful Employment.

Observ.
Centur. 3.

Riverius, that Excellent Author, gives us so many instances of Certain and speedy Cures of Agues by his Famous Febrifuge, that one great part of his Observations is nothing else but Relations of that nature. He was a man of that Eminency and Integrity, and lived so lately, that we have no manner of reason to doubt the Truth of his repeated Experiences. He Printed his Observations while he was yet alive, and the Persons and Times being so exactly named, we must have easily discovered him, if he had given any false accounts. So that if his were not so Natural and notionally True a Specifick in the Cure of Agues as the Cortex, yet if his were made as Certain, we had good reason to be well contented. And his Cures being that way performed by Manifest Evacuations of the Febrile matter, and consequently not liable to those after-accidents and Exceptions, which now many Sober men, as well as the Ignorant, do sometimes urge against the Cortex, his Remedy may still deserve

a very great *Preheminence* in *Physick*, and sufficiently baffle that unworthy *Reproach* to our *Art*, which was mentioned before.

There are several Descriptions extant of that *Noble Medicine*, but the effect being plain *Purging*, and sometimes *Vomiting*, I do not think there is any great necessity of being over-curious in the reaching to a hairs breadth the *Particular Preparation* in all its circumstances. If it were *Mineral*, and in part *Mercurial*, as we have reason to imagine, it was a greater *Honour* than ordinary to the *Mineral Kingdom*, and shews that *Chymistry* may be sometimes improved to very excellent purposes, under the hands of a *Good Physician*. The *Mercurial* part was no doubt sufficiently *Dulcified*, and if a less *Elaborate Cathartick* were *Prepared* to work as that did, with the addition or assistance of the *Mercurial Sweetner*, and this *Purgative* well *timed* in respect of the *Paroxisms*, and well *applied* in respect of the *Patient*, there is no reason to despair, but an *Ague* might still be *Cured* without an absolutely necessary, and constant recourse to the *Cortex*. The reason that I presume to say so, is not a bare supposition and ungrounded possibility;

bility; for I have divers times Cured both *Tertians* and *Quartans* with the following *Purge*, and *Potion*, and that sometimes upon the very first exhibition; only the *Circumstance* of *Timing* it is of no small moment. And yet this was no *Hercules* with his twelve Labours, nor any ways beholding to *Mercury*. It was thus, or to this purpose.

℞. *Antimon. diaphor. crystall. tartar. à ʒj. diagryd. gr. xij. croc. opt. pulv. gr. iij. vel. iij. Misc. f. Pulvis in cochleari vin. alb. vel aq. alicujus Cardiacæ, v. vj. vel viij. horis ante Paroxysmum exhibendus.*

De Compos.
Officinal. in
specie.
Sect. 4.

You may read much the same sort of Powder in *Maxgrave's Materia Medica contracta*, and called *Pulvis Febrifugus egregius*, which he advises to give two hours before the *Fit* in Chicken Broth. But I have rather chosen five, six, or eight hours, before the time of the *Fit*, that the *Purge* might just have finished its Operation before the expectation of the Paroxysm. The *Pulvis Comitum Warvicensis*, or *Pulvis Cornachinus*, are much of the same nature, and ingredients.

But not trusting to this Powder alone, and considering how requisite a *Cordial* often is, after a *Purge* of this strength, and especially at such a Critical time as that
of

of the *Paroxysm*, so soon succeeding, I have generally thought it Necessary to give some such *Cordial*; or *Febrifugous* draught, as is mentioned in the *Notes* of the Ingenious *Deckers* upon *Barbetti's Practice*. *Deckers* his *Potion* is this:

℞. *Aq. card. bened.* ℥ij. *theriacal. simpl.*
 ʒij. *sal. absyn.* ʒß. *spir. sal. armon.* ℥ß. *syr.*
papav. errat. ʒiij. *M. f. haustus.*

This, or some such draught I do use to give about the time of the *Fit*, or an hour before. And I cannot remember, that I have once failed to *Cure* the *Vernal Tertians*, and *Double-tertians*, by this easie *Method*. And it is but seldom that it will fail in the *Autumnal*, especially if repeated two or three times. It is to be noted, that the *Physical Spring* and *Autumn*, in respect of *Agues*, must be so understood, as to divide the *year* equally between them; from the beginning of *February* to the end of *July*, the *Spring* must be computed, and from the beginning of *August* to the end of *January*, does reach the *Autumn*.

The nature of the *Cortex* seems to be more properly adapted to the *Melancholick* temper of the *Autumn*; and if other ways will be found to prove effectual, in the *Vernal Agues* especially, it is our part

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both

both in *Prudence* and *Honesty*, rather to use them oftentimes, than the *Cortex*. For the *Cure* by the *Bark* does contraindicate all *Evacuations* for a considerable time; the *Cure* by it is a more than ordinary charge to many people, who cannot so well undergo it, and to them it is a *second* and very heavy *Disease*; and lastly there are very strong *Prejudices* in many persons against this *Bark*, insomuch that if any odd accident does happen to those that are *Cured* by it, within six months after, or more, they are easily induced to believe, that all is owing to this *Bark*, and instead of acknowledging afterwards their grateful testimony of their *Physician*, they shall shake their heads at him, though very undeservedly, and be ready to repent both their knowledge of him, and the *Jesuits Powder*. Now where the *Patient* has a high opinion of his *Physician*, it is happy for them both; and the *Physick* shall have the better effect; but where the *Patient* is very much *Prejudiced*, whither justly or not, is not now the question, where he strongly imagines that his *Physician* is giving him *Poison* (let the thing be never so good in its self) and when nevertheless for fear of provoking his indignation, or in obedience

to

to the importunity of his *Physician*, or his *Friends*, he at last *forces* himself to take it, with a heavy heart, and despairing mind, that *Remedy* must not only be an *Incomparable*, and *Powerful*, but even a *Miraculous* one indeed, that can do any great good against such *Prevalent Prejudices*. Nay as insignificant *Charms* and *Amulets* shall strangely impregnate the mind of those that wear them, and make them think they are *Preservatives*, when indeed they are very *Ridiculous*, so *Prejudiced* persons who are *Cured* by the *Cortex*, shall upon every occasion and fancy, revolve in their mind over and over, what an *Enemy* they now have within their own breast, and if some carelessness or other does not chance to bring a *Disease* upon them, their *Sick Fancy*, and dreadful apprehension of their (safe) condition, shall serve to *disorder* them again, and whatsoever happens must be sure to be imputed to this *Jesuits Powder*.

Therefore although this *Powder* be oftentimes a Safe and Innocent *Medicine*, and in *Quartans* the most *Absolute* and *Certain Specifick* that ever has yet been known, yet other *Medicines* also, which heretofore have been so Famous, and are still really Excellent in their kinds, ought

in Prudence and Justice to have some place in our Memory. *Succus Plantag. cum Methrid. vel Theriac. Androm. Succus Chamadr. vel Quinquenervii cum eisdem. Spir. vin. succ. limon. cum aq. rosar. rubr. Aq. rosar. rubr. succ. aurant. cum sacch. alb. Rad. pentaphyll. gentian. caryophyllat. pulv. summit. centaur. min. (quod Febrifugum veteribus dictum) sem. card. bened. fol. chamadr. pulv. Epicarpia, & Supplantalia in Infantibus, vel teneris naturis, are all Febrifugous Remedies, which deserve not to be wholly forgotten in the Cure of Agues. The frequent Vomiturition does very properly Indicate Emeticks, and if they be given a convenient time before the Fit, and either Venice Treacle, Mithridate, or the like, or the Potion before mentioned, be administred about the time of the expected Fit, there will be the less need of a Precipitated, and often unwelcom recourse to the Cortex. Galen sayes he Cured divers Quartans, by this Method: the day following the Fit he gave a Vomit, the next day a draught of Juice of Wormwood, in order to sweeten and temperate the Choler, and two hours before the Fit, he gave them a dose of Theriaca Andromachi; from the use of which Method, he found wonderful success, insomuch that divers*

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Lib. de Theriac, ad Pison.

of his Patients this way treated, missed the very *first Fit*, and were troubled with no more.

In *Double-tertians*, *Quotidians*, and *Semitertians*, some of which have been so frequent of late, I could never yet observe any such Excellent Effects from the use of the *Cortex*. On the contrary, as far as my small Observation has gone in those cases, I do verily believe, there is hardly a more *Improper* and *Contrary Remedy* to the nature of those *Diseases*. And as in *Quartans*, and *Autumnal Tertians*, we have reason to esteem it the *best Remedy* in the World, and where *Proper Evacu-ations* have preceded, or the *Disease* has pretty well spent its force by length of time, as really *Safe* as any, so in those other sorts of *Intermittents*, it is effectually one of the *worst*. And those who are of another opinion, I would calmly ask the reason, why *one* and the *same Medicine* should necessarily be thought more *Proper*, and accommodated to all sorts of *Intermittent Feavors*, than *one* and the *same Medicine* to all sorts of *Continued Feavers*. Are not there degrees of danger, and difference of Cure, between the *Febris Ephemera*, the *Synocha Simplex*, the *Hectick*, the *Febris Putrida*;

trida, Maligna, and Pestilens? and why therefore should not that variety of *Intermittents* as well require some variety in their *Medicines*? if there were in earnest as *Universala Medicine*, as some men have lightly imagined, we should have reason to Bless God for it, and embrace it with open arms; but considering that infinite variety which abounds in the World in all manner of respects, every individual of the same Species having some remarkable difference from others, and this being the necessary Law of every thing in the Creation, it may rather be *wisht* than *expected*, that *one* and the *same Remedy* should properly be subservient to a great many ends and purposes. And I doubt, if there were such things in reality as *Universal Medicines*, there would be but very little *harmony* between *Providence* and the *Medicine*, as might plainly enough be made appear, if there were occasion.

I know great loads of the *Correx* will stop the course of many *Feavers*, almost in spite of *Fate*, and if it be given constantly for a *Physical Diet*, to the quantity of *two or three ounces* a day, for many days together, which I have heard an *Ingenious Physician* boast of, as a smart performance, it will be apt to *force* a stop

to the nimble *Circulation*, but withall will be apt, if I am not strangely mistaken, to make a perfect *Blockade* in the *Brain*; it may likewise cause a settled *Coma*, or *Phrensie*, or fix an untoward *Headach*, or prepare matter for some violent *Defluxion*; all which whither they be consistent with a *True* and *Perfect Cure*, is easily enough decided. But again, it may sooner than ordinary remove the fears of *Death*, and so give *present Reputation* to the *Physician*; its *Universal* and over-liberal use by men of understanding may encourage *Ignorant*, *Illiterate* meddlers to much greater undertakings, than they would otherwise presume to venture upon; and lastly it may in divers cases *Palliate*, and *Cloud* strongly those *Nitro-sulphureous* particles, which being for a time closely imprisoned within the body, shall at last be apt to break out with the greater force, and raise grievous Tumults and Combustions, that are not easily to be appeased or extinguished.

But this is not the nature of a *True*, and *Appropriate Cure*. It is not enough to tickle, or divert an *Enemy*, or to lay him asleep, or to gain a short *Truce*. We ought to disarm him, or destroy him, or at least to *Disenable* him from rallying
N 4 again.

Aphor. Sect.
4. N. 43.

again. And howsoever *safe*, and free from danger, *Intermittents* were all esteemed in *Hippocrates* his time, we do not find but *they*, as well as *Continued Feavers*, can sometimes *Kill*, when either left wholly to themselves (which indeed very rarely happens) or imprudently tamper'd with by trial of every *Neighbors Remedy*. Wherefore we must not think to secure men against the future Attacks of these Enemies, by only blunting their Weapons for the present. A *Methodical* treatment by thoroughly *Eradicating* the *Efficient Cause*, is like a *Man*, and like a *Physician* that understands his business; but the putting the *whole* of the *Cure*, in great variety of cases, and without necessity, upon any *one Empirical Remedy* (for *Remedies* as *meerly* such, whither they are administred by *Physicians* or *Empiricks*, are really and properly *Empirical*) must argue a dissatisfaction in the *Principles* and *Method* of *Physick*, and will strongly insinuate, as if very much less than what is pretended, were sufficiently requisite to qualifie a man for *Practice*.

There are a great many *Remedies* described by *Authors*, whereof they have said as much to recommend their *Certainty*

tainty to our trial, as it is possible for men of Sense and Integrity any ways to contrive. One thinks the *Length*, and *Curiosity* of his *Preparation* has *Refined* it, and *Exalted* it above all before; another has amassed a great number of *Simplex*, and by taking *something* of every thing pleases himself to imagine, that his *Medicine* is good for *all* things; a third has chanc'd to *Experiment* some *New Conceits* of his own, and this being a *Child* of his own working *Brain*, he fondly dotes on the sorry *Child*, and boldly vouches it for the most *Absolute*, and *Perfect Pattern*, that ever yet was *Conceived*. And yet after all, when the *Mystery* comes to be narrowly scanned, when the thing is leisurely and soberly examined; and *Time* has determined the truth of the point, the *Project* miscarries, the *Building* is esteemed *Folly*, and we come to be where we were before.

Now if any *meer Remedy* had been possibly capable of *Curing Diseases*, and a right application of one thing after another, and each thing with its due circumstances, according to the *Rules* and *Principles* of *Physick*, had not been full as *Necessary* as the things themselves, it is *impossible*, I say *utterly Impossible*, but by
this

this time we should have been all as abundantly satisfied concerning the uncontrollable power of divers other *Medicines*, as some do now imagine concerning the *Cortex*. And forasmuch as we are not so thoroughly satisfied concerning the unlimited or irresistible power of other *Medicines*, of which divers have had as many *Eulogies*, and as eminent *Patrons*, as now the *Cortex* has, I must needs conclude, that whoever expects to conquer *Great Diseases* by meer *Catholicons* or *Panaceas*, or by any *Simple*, or *Compound*, never so *Popular*, and so to reduce *Physick* to a *lazy* and *superficial* performance, will certainly find himself deceived in his hopes, if he be either an *Honest*, or *Judicious* man.

And considering what has been said, I am very apt to imagine, that the *Cortex*, as *Excellent* a *Remedy* as it is, in some cases, may not flourish the *Age* of a man in that height of Reputation it has now manifestly gained. In its *Infancy* it was soon check'd and laid aside, by reason of ill effects from its *Irregular Use*, but being brought into play again, and men understanding how to use it better, it has ripened so exceeding fast, and gain'd so *High* a *Station* above all other *Remedies*
ever

ever known before, that I cannot but much doubt its *very long continuance* in so *Supream a Place* among us, it being the nature of all Bodies and Beings whatsoever, that the sooner they arrive to a state of *Maturation* or *Perfection*, the sooner they *Decline* again, and fall by the same steps they rose. We are now about the eight and twentieth year, since the *Cortex* was brought into *Europe*; near the first twenty years, it either lay obsolete, or struggled against many difficult *Prejudices*, but about the latter end of that term, it happened to meet with more than ordinary *Encouragement* from the wisest Prince in *Europe*, our Great and most Judicious Sovereign, whose *Word* is enough to promote, and whose *Will* is not wanting to encourage, either the *Improvement* of *Excellent Medicines*, or whatsoever else does with reason, appear to be for the Good of his *Happy Subjects*.

The *Cortex* has of late been used, or rather tried, in all sorts of *Fevers*, in *Consumptions*, *Epilepsies*, *Periodical* and *Inveterate Head-achs*, *Rheumatisms*, *Gouts*, *Obstructions* of *Women*, the *Retention* of their *Menses*, and to prevent their *Abortion*, being like *Steel* administered in the contrary

contrary Indications both of *Opening* and *Binding*; it is likewise esteemed a Sovereign Remedy in *Hysterical* and *Hypochondriacal Affections*, which two do comprehend a great many *Sub-divisions*. It were endless to name all the several cases, wherein Curious and Ingenious men have essayed their skill with this *Bark*; 'tis harder perhaps to invent a Case, wherein it has not been tried, than to draw up a long Catalogue wherein it has.

Dr. Syden-
ham.

The proper use of the *Cortex* in *Agues* has been excellently well delivered by a late *Worthy Author* of our own, partly in his *History of Feavers*, and especially in the first of his *Epistolæ duæ Responsorie*, to which little can be added. Only one thing I have observed in the use of the *Bark*, perhaps of as much advantage to it in the allaying *Febrile Fermentations*, as *Aperitive Salts* are found to be convenient in order to promote the *Energy* of *Catharticks*. It is the addition of *Acid Juices*, of *Lemmons*, *Oranges*, or the like, to the *Wines*, or *Liquors* which are impregnated with the *Cortex*. Those *Acid Juices* were known long ago to the vulgar, to be oftentimes of very good use in the *Cure of Agues*, when mixed with *Wine*, *Brandy*, or *Cordial Waters*, and
Sweetned

Sweetned to please the *Palate*. And the use of those *Acids* with the *Cortex*, being as yet known to very few Persons, I hope this hint will not be altogether unwelcome to the Publick.

Before I conclude this subject, it may not be amiss to give a *Signum Pathognomonicum*, or Distinctive Sign, by which the true *Cortex* may be discerned from *Adulterates*. For a *Remedy* cannot be very Good, and very *Pretious*, but there are a sort of *Pseudo-Chymists*, the Scum and Degeneration of Mankind, a sort of *Poysoners* which really deserve the utmost Severity of the Law, these Wretches, I say, use all their artifice and cunning to *Counterfeit*, and resemble it. And that very particular, when known, is of no small moment to the bringing the said *Remedy*, though very *Excellent* in its kind, into neglect and *disuse* with Considerate men. I have advised some *Apothecaries*, and others, whose Interest it is to *Know* well, what they pay so *Dearly* for, and whereupon oftentimes all *hopes* of *Life* do depend (other *Remedies* being laid aside, and this used as a last *Refuge*) that they should go to the *Druggists* while the *Sun shines*, and then choose a good quantity at a time, for their future use; for
holding

holding it in the *Sun*, and breaking the *Bark* asunder, if they perceive *Nitrons* shining particles in the *inward* substance of the *Bark*, they need not then doubt the goodness of the *Drug*. Those shining *Nitrons* particles, or resemblances of *Pure Niter*, can only be seen in the *Sunshine*, and though they may be *Counterfeited* without, and an *English Bark* can be *Tinctured* and *Imbittered*, yet it cannot by Art be thus impregnated *within*.

It is not out of our Memory, when *two drachms* only of the *Cortex*, given an hour or two before the *Fit*, would as certainly, or rather *more* certainly put off the *Fit* for a *Month*, than *an ounce* will now upon our Modern exhibition ascertain it off for a *fortnight*. Whither it be, that our *Cortex* is in *great part*, though *not wholly Adulterated*; or whither the *Timing* of that *Remedy* could make such an alteration in the effects; or whither we are yet fallen upon the *Best Method* of giving it, may perhaps be a *Problem* that deserves good consideration. I have tried but a *drachm* sometimes, mingled with a *Purgative*, to be given as before directed, and have found it *Succeed*. And I have known some *Physicians* promise and undertake

dertake as Certain Cures in *Agues*, with as few *drachms* as others would do with ounces.

'Tis certain, that the *Bark* in *substance* is a *Remedy* of greater force, than any fine *Preparation* that an *Artist* can make of it; the *Extract*, the *Fix'd Salt*, or the *Tincture*, are found to be much more *Imperfect Specificks*, than the *Bark*, as *Nature* provides it.

CHAP.

CHAP. XIII.

Of Opium. *How it came to be esteemed a Cordial. An Advice of Sir John Micklethwait concerning Bleeding, and the use of Opium. Of the French way of Venesection. Of the first qualities of Opium. Whither it be a Poyson, or not, largely debated. Crude, and Uncorrected Opium, more Narcotick, and also not so Safe, as the Prepared. A description, and recommendation of the Pilulæ Pacificæ. A Substituted Opiate, instead of our Laudanum, in some private, and particularly Hyfterical cases. The Torrefaction of Opium vindicated. In what intentions Opiats may be Useful; and in what respects. An admirable counterpoise in the Cholick. That Opiats have of late been extravagantly used. Idiosyncrasia's to be observed. Septalius his judgment of Narcoticks, and Galen's of Anodynes.*

Natural Sleep is so great a Refreshment in its self, and even that which is forced by Art, has oftentimes so good an effect towards the quieting great disorders of the unruly Spirits, that Opium, the

the chief and most powerful of all *Soporiferous Medicines*, is asserted by a late Eminent Author to be *Optimum (si non unicum Cardiacum in natura*, the best if not the only Cordial in nature, which whether it be in reality, I shall somewhat examine in the following discourse.

But before I enter into that disquisition, it may not be amiss here to relate a very remarkable piece of Advice of our late Worthy President of the Colledge, Sir John Mickethwait, to a Young Student in Physick. This Young man being recommended to him, Sir John soon gave him this wise, and wholesome advice, the effects of much Experience; and many Sober thoughts, to serve for a Foundation to his future Practice; that he should always have a great care of Letting Blood without good cause, and of being over-bold in the Use of Opiats.

Vena-section upon very slight occasions, or as the French, and other Hotter Countries do now Practise it, would be a great Abuse here in England, if it were generally imitated. I have known some French-men agree with their Chirurgion, as they do with their Barber, to come so many times a year, and at a venture at certain times to let out some of their

Hot Blood. And the *Ladies* have so little apprehension of *Bleeding*, or put so great a value on a *Good Face*, that they will commonly be let *Blond*, and take a *Cooling Glisten*, for nothing else but to make 'em *Fair*. Now though even here in *England*, and every where else in some proportion, this be a most *Excellent*, and *Absolutely Necessary Remedy*, in all *Inflammatory Diseases*, in violent *Defluxions*, and the like, and is often a good *Preliminary* before *Purging*, and especially *Vomiting*, yet *Blond* is said truly to be the *Life of a man*, and is the main store-house from whence *Nutrition* and *Sensation* do derive their continual supplies; and therefore on every little ailment, every wandring *Pain*, or ordinary *Hypochondriacal* disturbance, which a *Dose* of *Pills* or *Manna* could have conquered, we ought to be exceeding *Tender* in exhausting that, whereon the *Life of man* does so very much depend.

As for *Opium*, I shall rather consider what relates to its *Use*, and the *Safety* or *Danger* of it, as it now is, or may be used, than spend time in the explication of uncertain *Suppositions*, or *Problematical Notions*. Wherefore I shall leave the different *Authors* to enjoy their differing
opinions

opinions about its first qualities, as whether it be *Cold*, or *Hot*, whether *Galen*, *Dioscorides*, *Trallianus*, *Avicenna*, *Paulus Aegineta*, *Oribasius*, *Aetius*, *Garcias ab horto*, and lately *Olaus Borrichius* in a Treatise, *de Somniferis*, who all held it was *Cold*, from its powerful fixing the Animal Spirits, and disabling them for a time from Duty, from the *Stupefaction* it causes, like other *Narcoticks* which are granted to be *Cold*, from its effects in *Cold Sweats*, and last of all in *Cold Death*, when taken but a little too liberally; or else whether *Matthiolus*, *Platerus*, *Bauchinus*, *Gesner*, *Sennertus*, *Doringius*, *Wedelius*, &c. who held it was *Hot*, from its *Bitter Taste*, penetrating *Smell*, and *Sudorifick* effects; whether of these two strong Parties be in the right, I shall not now determine; or whether it may not be *Cold* in the fourth degree, and *Hot* also in the third, as *Eustachius Rhdus* maintains, making *Opium* to consist of a *Mixt* and imperfect temperature, not uniform, and exact, as *Lentils* and *Coleworts* are said both to *loosen*, and *bind* the body, according to their different parts; and as *Roses*, *Succory*, and the like, do consist both of *Cool*, *Watry*, and insipid, and *Hot* bitter parts, mixed together:

De morb.
occult. &
venen. l. i.
cap. 6.

Lib. 1. & 2.
de alim. fa-
cult. propr.

Galen affirming that *Nature*, as well as *Art*, does often *Compound* medicaments of *Diffimilar*, and *Heterogeneous* parts.

Lib. 7.
Observ. 3.

Opium has been numbred by *Authors*, with one consent, in their *Catalogues* of *Poysons*, and being of so very nice a nature, that a few *Grains* will dispatch most men as certainly as a *Dagger*, there seems to be some good reason for that Opinion, whatever now some Sober men may think to the contrary. *Schenkius* in his *Observations* (a very *Curious Collection*) delivers us several instances of Persons suddenly destroyed, not only by swallowing it into the *Stomach*, but by application of it to the *Anus* by way of a *Suppository*, in *Cholick Pains*, *Tenesmus*, the *Inward Hemorrhoids*, &c. Nay it has been known to *Kill*, upon an indiscreet application even in the *Tooth-ach*. *Jacobus Justinianus*, a *Noble-man* of *Venice*, died of that *Experiment*. So that I am afraid, more hurt would be apt to ensue, if *Opium* were removed into the number of *Cardiacks*, and thereby silly ignorant People should blunder upon trying it, when they wanted a *Cordial* to comfort their Spirits; more hurt, I say, would be apt to happen from that *Promotion* of *Opium*, than can in probability,

Alexand.
benedict.
lib. 6. c. 13.

bility, whilst it is ranged among the
Poysons.

Wherefore because a very Considerable
Author has lately pleased to represent it
as the *Greatest Cordial in nature*, I shall
more particularly consider it in that Great
respect.

Our Famous Dr. Willis speaking how
Opium does use to affect the *Animal Spi-*
rits, when it causes *Sleep*, says, that it
does it, *Non vapores in caput elevando, nec*
Cerebri poros, quò materias vaporosa, aut
alias soporifera admittatur, aperiendo; at
solummodo spiritus quosdam animales peri-
mendo, sive profligando, propterea ut ca-
teri, aut consternati, aut interius compulsi,
aut saltem ab effluxu in partes nerveas solito
revocati, pensa sua derelinquant aut ali-
quantisper remittant: by killing or de-
stroying some of the Animal Spirits, so
that the rest do either in a Consternati-
on fly, or are driven before it, or else be-
ing restrained from their usual excursions
into the Nerves, do quite forsake their
employment, or let it alone for some
time.

And I do not doubt, but a moderate
dose of *Opium* does as certainly kill some
spirits, as a greater quantity will Kill
them all, and lay their Master in an ir-

recoverable Sleep. According to the greatness of the dose, the *Pulse* diminishes, and shews a proportionable weakness, or *diminution* of the *Spirits*, which are to actuate and govern the *Motion* of the *Heart*, whose *weak* or *strong* performance of the *Circulation* of the *Bloud* does regulate and determine the *Pulse* of the *Arteries*, all which do derive the *Bloud* directly from the *Heart*. And hence there is a very great difference between *Natural Sleep*, and that which is *provoked* by *Narcoticks*. In the first, the *Spirits* are not *Killed*, but *Quieted*, they have a kind and agreeable *Cessation* from action, but the *Vital Principle* is not destroyed; but in the latter many of the *Spirits* are absolutely *deadned*, all are *Stupified*, and many are truly *Murdered*. That the first is *not Killing*, our sudden and immediate lively *Waking* from a *knock* at the door, a *call*, or other *outward* accident, does sufficiently evince; that the latter *does Kill*, the *weakness* and sudden imperfection of the *Pulse* is an irrefragable argument. And that therefore *Opiats* are far from being *Cordials*, must inevitably follow. For the nature of *Cordials*, is to enliven and invigorate the *Pulse*, to strengthen and magnifie the
stroke,

stroke, and to comfort and cherish the Spirits; but the nature of *Narcoticks* does prove to weaken and infeeble the Pulse, to lessen and diminish each stroke, and, to say no worse, does render dull, and stupifie the Spirits. *Nihil aq̃e cordi*, *Tracl. innatoque calori adversatur, ac magnus fa-* propr. cap. 1
tor, ob quem subito spiritus vitalis à corde recedit, said *Avicenna*. And *Opium* will give a sort of whiff to the nostrills, that is far from being pleasant and agreeable; whereas *Aromaticks*, which are truly *Cordials*, do immediately raise up the dejected Spirits, and do rejoyce, and dilate them. But even ill, fetid, and loathsom smells have a good use too sometimes, not as *Cordials* to revive the Spirits (which is the intention of *Cordials* in *Synopes*) but as instruments to repel their luxuriant motions, when they dilate too much, and threaten *Suffocation* through their immoderate expansion, as is evident in *Hysterical* cases.

The *Turks* liberal use of *Opium* will no more make it a *Cordial*, and will no less render it a *Poyson*, than the *Pssylli*, a Lucan. l. 9.
 People of *Africa*, their feeding upon *Venomous Serpents*, can make the *Serpents* to be a *Wholsome Food*. Indeed their *Opium* is the first running of the *Poppy*,
 O 4 and

and this they esteem to be too good for *Christians*, and we can never have so much as a taste of that *better sort*. We must be contented with their *Meconium*, or the *Expression* of the *Poppies*. The *Turks* upon first using even their *better sort*, do find it to be much such a *Cordial*, as we do *Tobacco*. By degrees they can make *Opium* habitual to them, as we can do *Tobacco*. And both have a strange fascination upon mens inclinations, so that neither they can live contented without their *Narcotick*, nor most of us without ours, when either of them is once accustomed to. The *Africans*, and *Asiatics*, who so habituate themselves to the use of this *Juice*, do always look *Sottish*, *Stupid*, and *Furious*, and in their eye it may plainly be perceived; but use, a second nature, does cause them to take great quantities of it, without any considerable or very sensible harm. *Garcias ab horto* in his *Book of Aromaticks*, and *Medicinal Simples* which grow among the *Indians*, says he knew one man, who would make little or nothing of eating ten drachms or more of it, every day; & licet stupidus & dormitabundus semper videretur, aptissime tamen & docte de omnibus disputabat; tantum potest consuetudo. Although

though he always appeared to be Stupid and Drowsie, yet he could dispute pertinently and learnedly of any subject before him; such a power is there in Custom.

But that even the *Turks*, and others, who from their youth do use their bodies to *Opium*, do not find it altogether Innocent, much less a Real Cordial, Prosper *Alpinus* may determine, who says that those who addict themselves to a customary use of *Opium*, have their (Animal) functions much depraved, that they appear drunken and sottish, that they become Comatosi, stupid, inconstant, that they lightly affirm a thing, then presently deny it, and behave themselves with that levity and inconstancy of mind, that few People will willingly converse, or have any thing to do with them.

De Medic.
Ægyptior.
lib. 4. cap. 1.

But that the true cause why the *Ægyptians* and *Turks* do receive no more prejudice from, or are not absolutely Poisoned with it, Fallopius declares to be this, that they accustom their bodies to it, even from their Childhood, beginning with a lesser quantity, and so by degrees rising to a greater; that those who neglect the beginning betimes with it, cannot afterwards fall to it without imminent danger; nay that

De Medic.
purgant.
simpl. c. 6.

even

Exercit.

175.

even such who have accustomed to it from a Child, and have hapned to abstain from it for some years, if they should again venture to return to it, they receive great prejudice from it. And J. C. Scaliger asserts, that those who neglect it in their younger years, and in their adult or riper years do offer to use it, will find it Mortal.

And therefore Dioscorides, Galen, Avicenna, Pliny, Sennertus, and others, had no small reason to esteem Crude, and Uncorrected Opium, as a Poyson; not by its manifest, but Occult properties, as most other Poysons, which have not so sensible an Excess as to Cold, and Heat, and yet prove most Destructive of our nature. The Bitterness of Opium shews it not to be so Cold, as to deserve the name of Poyson meerly upon that account; the destructiveness of it in so small a Dose as will serve to Kill most people, does prove the best Demonstration of its Venomous nature. One grain will destroy an infant, and a few grains will destroy a man. And that which Johannes Leo in his Description of Africa tells us, of a certain Poyson in Nubia, was always esteemed as a very great and remarkable rarity; that it was of so subtle, (but Occult) nature, that one only Grain of it divided into ten parts, and distributed

distributed to as many men, would in a quarter of an hours time dispatch them all into the other World; but if the whole grain were given to one man, he would fall down Dead immediately.

I know *Crude*, and *Uncorrected Opium* has of late years gained a greater Reputation as a *Narcotick*, than any *Preparations of Opium*; and indeed has deserv'd it in that respect. For one grain of the *Crude* is known to be equivalent to several grains of the *Prepared*. And *Joh. Helfrich Juncken* in a late treatise measures the proportion, upon his Experience, to be one grain of the *Crude* to six grains or more of the *Prepared*. And yet notwithstanding this efficacy of *Stupefaction* in the *Crude*, the other has obtained a far greater Superiority of Title, being called *Laudanum*, *quasi Laudatum vel Laudandum medicamentum*; as if it were the most Praise-worthy medicament of all others; and this not only by *Paracelsus*, but by all *Physicians* with one consent. Nevertheless the *Laudanum* will keep its footing, though it cannot maintain it with that strength to mischief, as the *Unprepared Opium*. The *Saffron*, *Castor*, *Spirit of Wine*, and the *Aromatick Species* will be apt to do as much good in one kind, as the

the *Opium* can do in another. And it should seem to me to be a very great convenience, if not advantage, to be able to give it in a greater quantity, and to keep the Enemy safe under a good Guard. And thus in the *Pilule Pacificæ*, I have observed the quantity of four or five grains of *Opium*, as it is corrected in that *Pill*, hardly to answer the *Stupefaction* of more than one grain of *Crude Opium*, at least not so suddenly. For in that *Excellent*, and perhaps *Incomparable Narcotick Pill* the edge of the *Opium* is blunted by the *Salt of Tartar*, its *Volatility* taken off by an indissoluble union with the *Oyl of Turpentine*, and its operation rather *Fixed*, or *Precipitated* downwards with the *Hellebore* joyned unto the others. The *Pill* is made thus.

℞. *Sal. tart. cum nitr. præp.* ℥ iij. affund. *ol. terebin.* ℥ viij. stent simul in loco humido ac frigido ad menses viij, ix, x, vel amplius; tamdiu scilicet (sapius interim agitando, atque plus *Olei*, quoties opus sit, addendo) usque dum *Sal* plane triplum *Olei* absorbuerit, inque unam massam, instar *Saponis*, spissam ac homogeneam, conspiraverit. Tam

℞. *Sapon. hujus perfectè incorpor.* ℥ vj. *Opii Theb. opt.* ℥ ij. *Helleb. alb. & nigr. subt. pulv. glycyrrh.* à ℥ ij. *M. exactiss.*
 [addendo

addendo Ol. terebin. q̄s. ut f. Massa pilul. q̄.
toties humectetur ol. tereb. quoties exar-
escit.

And because the *Laudanum* of our *Dispensatory*, though an Excellent Composition, yet may be observed to disagree with the temper of *Hysterical Women*, by reason of the *Musk* and *Ambergreece*, I shall substitute for private use, or for such particular occasions the following *Opiate*, or *Mass* for *Pills*, as none of the worst.

℞. Opii opt. suprà laminam ferream par-
vum calefactum exiccat. & pulv. ℞ij. myrrh.
℞℞. Croc. opt. N. M. à 3iij. f. pulv. subt.
cui addend. ol. st. cinnam. N. M. à ʒj. Sapon.
cum sal. tart. & ol. tereb. præp. q̄s. f. Massa
pilularis.

I know that the *Torrefaction* of *Opium* is now-a-days much exploded, as being thought to deprive it of its *Volatile* parts, by reason of which it is said chiefly, if not only to be *Narcotick*. But the exhalation of the more *fetid*, *Crude*, and even more *Narcotick*, as well as *Malignant Sulphur*, does not so mightily deprive it of its *Somniferous* quality, as to render it any ways insignificant to answer those *Indications* wherein it is required. If it be not so very *Stupefactive* as it was before, if it will not so suddenly ascend up to the
Brain,

Brain, and inviscate the *Spirits* so powerfully, it is so much the better for use, the more Dangerous parts being separated, and those that remain being sufficient for our purpose.

Opiats are recommended in violent, and intolerable *Pains*; in excessive *Vomitings*, and *Diarrhæas*; and in great *Disorders* of the *Animal Spirits*; and in those three cases there is no doubt but they sometimes produce Extraordinary effects, and change the face of things, even in the midst of Despair. In *Extream Diseases*, *Extream Remedies* are most properly *Indicated*; and so *Opiats* may and do upon such *Extremities* prove strangely Successful. And it would be too partial, and disingenuous to deny them the good they sometimes do in *Physick*. But still it must be remembered, that they are an *Extream Remedy*, and ought not to be used upon every slight account. It may be an *Error* of consequence, either wholly to disesteem them, or to magnifie them too much. But this last will prove most *Fatal*, if all things be rightly considered.

And I should have urged the less concerning the *Danger* of *Opium*, if the *abuse*, or over-use of it were not of late years
grown

grown more prevailling, than ever was known before, or than is, I conceive, consistent with the *True and Rational Cure of Diseases*. *Opium* has with some been made both the beginning and the ending, both the first and last thing in many cases, nay as much a *Catholicon* with some men, as the *Correx* has been with others. And thus they have for a time *allayed Symptoms* to admiration, and conjured a *Calm* before it was necessary, or truly expedient. But the Patient notwithstanding remains crazy and chace-tick, and it is seldom long but he *relapses* into as bad, or worse *Symptoms* than before. Where *Proper Evacuations* have not preceded, but immediate recourse has been made to the *Opium*, as if nothing could be done without it, and that alone were able to do all things, I have known, and experienced, *five or six strong Doses*, one soon after another, signifie as good as nothing; whereas in the same Circumstances, or upon the very same persons, where *Evacuations* have led the way, *one single Dose* has attained the *End* designed.

In *Cholick Pains*, in *Hypochondriacal* and *Hysterical* distempers, frequent repetitions of great quantities of *Opium* have indeed,

deed, though with much struggling and difficulty, at last conquered the most *Violent Pains*, and reduced the disordered Spirits into *Peace* and *Quietness*; but oftentimes in reality the *Enemy* is only laid asleep, or forced to give some respite, the Disease will soon again recollect its strength, in the same, or some other manner. But in the *Cholick*, a most grievous and *Epidemical* distemper, I must affirm, that I have *often* Experienced a thousand times more *Success* from a plain but *strong* Infusion of Choice *Rheubarb* in *Cinnamon*, or *Aniseed Water*, than from all the *Opiats* I ever had recourse to. And this *Medicine* being so excellent an *Evacuans*, and being capable of proving so *Extraordinarily* Useful in this *Town*, where the *Griping of the Guts* does every year sweep away abundance of People, I shall farther declare, for the *encouragement* of those who have not tried it, that I *never yet failed* of *Conquering* the *Gripes* by it, with a most sudden, and seemingly *Miraculous* expedition. You may *Infuse* two, three, or four Ounces of Choice *Rheubarb*, a *Remedy* so Excellent in it self, that it has deserved the Name of *Anima hepatis*, the Soul of the *Liver*, you may *Infuse* of it, more or less, according

ding as you would have the *Infusion Stronger* or *Milder*, in a Quart of one of the *Waters* before-mentioned. You may give five or six Spoonfulls of it at a time, and repeat a second Dose an hour or two after the first. In the more *Melancholick*, and *Phlegmatick* bodies, I commonly use the *Infusion* of *Rheubarb*, and *Gentian* root together. I have given it to *Women with Child*, attended with *Signs* of *Miscarrying*, who have hapned to fall into the *Cholick*, and it has always given them *Immediate Relief*, more *Safely* and *Suddenly*, than ever I could find from the best *Preparations* that are known. And therefore though it be *but* an *Infusion* of some weeks, and a very *plain* one too, yet I dare recommend it over and over again, and I doubt not but the admirable *Efficacy* of the *Medicine*, will Apologize sufficiently for its *Simplicity*, and want of *Shew*. And that *Chearfulness* of *Spirit* and *Temper*, which does usually attend a *Cure* by *Proper Evacuations* of the *Turgid* humours, is of no small moment, if compared with that *Heaviness* and *Sottishness*, that *Stupidity* and *Disorder* in the *Eye*, which do ever follow a plentiful administration of that *Soporiferous Juice*.

The *Cure of Diseases by Opiats* has *Extravagantly* prevailed in this Age, and whereas heretofore, when they were esteemed *Malignant*, and contrary to our nature, they were sometimes used towards the *End of Diseases*, but with due *Correction* of the reasonably appearing *Pernicious* quality, they are now commonly, but yet very *improperly* administered, even at the *Beginning* of Diseases, being esteemed not only *Innocent* beyond measure, but even *Cordial* super-eminently above all others. But whoever designs to *force* by a *strong hand* the *Cure of Diseases*, even in spite of nature, whither by *Opium*, the *Cortex*, or by the uncontrollable Power of any other *Celebrated Remedy*, he will upon calm reflection, find himself unhappily mistaken, if he be not too much addicted to his pre-conceived *Opinions*, and slavishly chained to his own thoughts. Besides, there are *Idiosyncrasia's*, inexplicable *Antipathies* in many bodies, both to *Meats*, and *Medicines*, and we ought with a great readiness, and flexibility of mind to attend unto the *Juvantia*, and *Ledentia*, upon all occasions. One hates the *sight*, and *smell* of an *Apple*, and to him it would be very *Tyrannical* to urge
Pip-

Pippin-posset-drink too severely in a *Feaver*; Some have died outright with the smell of *Roses*; I have known *Rheubarb* it self absolutely to disagree with the temper of some persons, *Wormwood* particularly with others, and so others have had very different, and unaccountable *Aversions*; of which you may read divers Instances, both as to *Diet*, and *Remedies* in *Schenckins* his *Observations*. And it has been observed, that one sort of *Opiate* has absolutely disagreed with persons, to whom another sort has been as acceptable; the *Diacodium* agreeing, or disagreeing with this man, and the *Laudanum Liquidum* with another. Wherefore we ought to be exceeding careful of urging an *Opiate* too far upon this account, as well as the other before, the *Intrinsic* Danger from the thing it self. And a good *Physician* ought to be as really tender of what he does to his *Patient*, as he would desire to be served himself, if his own *Life* were at Stake. He must never give *Dangerous*, *Empirical*, or *Uncertain Remedies*; where he thinks *Safe*, *Innocent*, and *Approved* ones are able to perform the *Cure*. And above all, he must be very wary in the exhibition of *Narcoticks*. *Ludovicus Animadvs*
Septalius gives excellent counsel about *medicar.*
 them. *Aphor. 481*

them. *Narcotica quæ stuporem sensui inferunt, ne temere in usum ducantur, sed non nisi in vehementissimis doloribus, ubi vires concidunt, ut cessantibus doloribus vires recolligant. Adulatoris vero Medici erit, aut auram popularem captantis, ea in levibus doloribus in usum ducere.* And Galen does

De Methodo
medendi
l. xii. c. 1.

warn us to be exceeding careful, even in the use of *Anodynes*: Physicians ought to avoid Excesses, as in many other kinds of remedies, so especially in those that are called *Anodynes*, which are made of the Juice of Poppy (*Opium* or *Meconium*) or the Seed, or the Root of *Mandrake*, or from *Storax*. For those who desire to Gratifie their Patients (more than is fitting) do go beyond all bounds in the use of such Medicines, and those who are unseasonably, and beyond measure Timorous, do suffer their Patients to dye with the acuteness of their Pains, whilst they altogether neglect the use of these *Anodynes*. Wherefore as in every other action and concern of our lives, so in this matter let that wise Saying take place with us, *Ne quid nimis*, always proposing the Good of our Patients for our End, in all we do. And if we have any hopes or likelihood of Curing them by other means, we must be sure to abstain from *Anodynes*. But if, through immoderate watchings, or consumption of the strength,

strength, the Sick is threatned with danger of death, then indeed we ought seasonably to use this kind of Medicaments; but then not forgetting that the *habis* of the body is like to be injured by it, and yet that hurt from the Anodyne must rather be born, than life lost for want of it. Thus Galen on this subject; and thus I have finished my discourse on the Six Great Remedies mentioned before. I could have extended upon each of them, if the design of this small Treatise would have admitted it. At present it may be sufficient, thus to have shaken the Foundation of Chymical Babels, to shew that Nature has not been wanting, or unkind to us, in her Medicinal Provisions, and that an Empirical use even of the Best Artificial Preparations well never constitute a Perfect Practiser of Physick.

C H A P. XIV.

That it was a Custom heretofore, for Physicians to apply themselves more particularly to One Disease. That this Custom was not so absurd, as may at first be imagined. How the Genius and Opportunities of men do lie different ways. That Reputation, is procured by Artifices, as well as Merit. That the wisest men have had but a mean opinion of their own Knowledg. A more particular Application of the Author to the Cure of the Gout, why no hindrance to his other performances. This his Particular Application vindicated. A Hearty Profession of the Author hereupon. The Gout described, and distinguished from a Fitt. The Cure of the Gout, and the Cure of the Fitt, to be differently managed. The Pain why to be cured by Outward Applications. That the leaving the Pain to Nature is a gross mistake, and why. How Topicks have come to be suspected by Prudent men. That Repellents and Astringents, and even Cold Applications, are justly to be suspected in all Gouts whatsoever. That Narcoticks are as bad as the others. The Quacks Oyls, Waters,
and

and Plaisters for the Gout considered. Proper Topicks of what nature they ought to be. That in the Declination, whether suddenly procured by Applications, or leasurably attained according to the Course of Nature, Catharticks have a good use. Why Bayrus his Caryocostinum hapned to be so successful to him, even in the height of his Fitt. Venæsection in the Gout, to whom useful, and to whom extreme dangerous. Emeticks why so Excellent a Remedy in the Cure of the Gout, as well as in other cases. A word of Sudorificks. The Cure of the Gout properly Prophylactick. How that is to be managed. The Cure by Nervous Medicines a long time continued, none of the best. That by Evacuations why preferred. Whither Bacchus and Venus be the common Causes of it. Three Aphorisms of Hippocrates in favour of Venerys causing it, distinctly considered, and explicated differently from Galen, and the Commentators. The preceding opinion, as to Wine and Women, proved unjust and uncharitable. The Cure by Diet examined. Some instances in favour of Diet afterwards answered. That those who are subject to the Gout, are seldom men of Common Understandings. The most

Universal Cause of the Gout hardly yet taken notice of. The Milk-Diet oftner injurious, than beneficial.

H Erodorus, an ancient Author, tells us that Physicians before his time were wont to apply themselves more particularly to the Study and Improvement of some one Disease; his words are these: Μὴς νόσου ἑκάστος ἰατρὸς ὄντι, & ἢ πλεόνων· πάντα δ' ἰατρῶν ὄντι πλεῖα οἱ μὲν γὰρ ὀφθαλμῶν ἰατροὶ κατεστάσι· οἱ δὲ κεφαλῆς· οἱ δὲ ὀδόντων· οἱ δὲ τῶν κ' νηδιῶ· οἱ δὲ τῶν ἀφαιήων νόσων. Every Physician should have One Disease for his Province, and no more; and in this respect there is no want of Physicians neither; for some are Physicians to the Eye, others to the Teeth, and some to the rest of the Head; others again take care of the Belly, and some apply themselves to occult Diseases. But every one chose some Particular Part or Disease, wherein he thought fit to employ his utmost Industry for the good and service of Mankind. And Baricellus to the same purpose: Erat apud Egyptios inviolabile decretum, ut singulis morbis singuli adhiberentur medici, &c.

Now this old Custom, as narrow as it may seem, and liable rather to our Censure and Merriment, than Imitation, yet was

Lib. 2.
Sect. 84.

Hortulo ge-
niali pag.
mibi 170.

was more commendable and beneficial to the Publick, at least in those times, than may appear upon first thoughts. Indeed it ought justly to be acknowledged, to the present Honour of the Faculty of Physick, that the Professors of this Art are generally men of as *Universal Learning*, and as *Real Learning* in the best acceptation of it, as any Faculty whatsoever. And therefore it should seem very hard and improper, to confine men of so *Universal Capacities*, and diffusive abilities, to such narrow limits, as those Ancients could be well contented with. But notwithstanding, if in so large a place as *London*, which is so happily provided with great variety of most Able and Ingenious men in our Profession, every one would please to use a more *particular diligence*, in order to improve his Faculty in some one Disease above others, I cannot conceive any Absurdity, Ridiculousness, or even Derogation from their other performances, by this more *Particular Application*. And I do verily believe, that if *Learned* men, after a compleat acquisition of the *Universal Method* of Physick, and a necessary search into the Nature and Cures of those manifold Infirmities and Diseases, which, with a kind of infinite variety, do afflict Mankind, would

would with their utmost vigour and resolution prosecute the knowledge of some *one Disease*, eminently above others, they would most certainly find a *Particular Providence* attending and assisting them in so good and honest a *Design*.

Every mans *Natural Genius* must needs *Incline* him to make more absolute *Observations*, and to *Delight* especially in some kinds of *Cures* rather than others. As *Complexions* do notoriously differ, so must their *Inclinations* to this and that; and they are not so easie to describe, as to observe, every man for himself, upon Sober Consideration. One man shall happen to have abundance of *Patients* in *this Disease*, and another in *that*; and therefore after a reasonable *Practice* he will be able to determine, and suit his *Observations* best both to some *Particular Disease*, and some *Particular Inclination*. I have heard a very *Eminent Modern Physician* declare to me in discourse, that he never had a *Patient* in an *Epilepsie* all his life-time, and yet a man of as *Universal a Practice*, and deservedly too, as most that can be named. In the mean time some others of perhaps ten times less *Experience* may compute *Scores of Patients* that have been *Epileptick*. *Time and Chance* do happen to

us all, and as the *Wheel of Fortune* turns round, it *raises* a man in some respects, and is apt to *depress* him in others, and it is our part in Prudence to submit our concerns peaceably and without frowardness to the irresistible and necessary *Laws of Nature and Fortune*, or rather *Providence*. It is in our power not to neglect our Duty, and to be careful that we diligently acquit our selves as we ought, but it is not in our power to regulate and oversway, as we think fit, the future determination of Contingents.

The *Field of Medicine* is as large as the *Field of Nature*; and though a man may read, or write of *all sorts* of things in the general, yet it is as impossible for him to give an accurate and certain judgment of the vertues, uses, and real intrinsic faculties of *all sorts of Natural Subjects*, as it is for one and the same man to lay his foot upon every turf of the earth, or to number the sands on the Sea-shore. He may be *diligent* in the examination of *one* thing, and shall be *negligent* in the examination of *others*. No doubt but the *Physicians* of former times were sufficiently satisfied in their profound skill in *Anatomy*, and yet our *Modern Anatomists*, standing upon their shoulders, have seen

a great deal farther in that *Art*, and *Posterity*, I do not doubt, will upon farther prying into those matters, discover more and more to the Worlds end. It is perhaps as convenient to the *Designs* of *Providence*, that *one* man should busie his head in *Useless*, as that *others* should in *Useful* things. There is as much need of *Servile minds* to perform *Servile offices*, and of *Asses* to carry *Burthens*, as there is of *Liberal Spirits*, and of *Liberal Arts* and *Sciences*. And therefore it is but *Natural* for some men, who *pretend* to *Physick*, to pursue *Curiosities* of no moment to *Practice*, with all the eagerness imaginable; they had much rather be trying some fine and pretty *Experiments* to gratifie the *Eye*, or the *Fancy*, and to be highly admired by those that are altogether Ignorant in Nature, than spend any time or thoughts in the loathed habitations of Poor Sick people; where nevertheless, if they were *Wise*, they would gain *better Experience*, and more to their true purpose, than from the little *Experiments* they took so much *Delight* in. Thus again others can dedicate the *chief* of their time, if not their *whole* time, to the *Critical* knowledge of the *Figures* and *Descriptions* of all sorts of *Plants* in nature, and of
Exoticks

Exoticks especially; and these shall ride as many Miles to see a *New Unknown Plant*, brought from the *Indies*, or elsewhere, as another man would to make a *Good Purchase*, or to gain a considerable *Sum of Money*; whereas in the mean time they are but *little* concerned about the *Use and Application* of our *Domesticks*; the *Cure of Diseases* by the admirable endowments of our *Commonly Known Plants*, they altogether despise, as a subject too inferior for their *Inquisitive* temper. Others again do acquire a *good hand* at *Dissections*, and value themselves *only* thereupon; there's not a *Fish* in the *Sea*, or a *Bird* in the *Air*, or even a contemptible *Insect* that moves upon the ground, but these Gentlemen make it their *Chief business* to obtain, and *Compare* all the different fabricks which Nature has distinguished them by, but in the mean time do overlook the *Alterations of Diseases* in *Humane Bodies*, as if they were insignificant; they had much rather be *Curious Anatomists*, than *Expert Practicers*.

Now I cannot deny but such men may make a considerable *Figure* in *Physick*, and may perhaps be admired with greater height, than those who better understand the *Cure of Diseases*. For men are more
apt

apt to gain esteem in the World, by *Artifices*, by *Shew*, and by *Appearances*, then by *Real worth*. *Wise* men, the best judges of things, are *much* fewer in number, than the *weak*, and half-witted. A competent and reasonable knowledge, even in *Curiosities* and *Niceties*, may not be amiss for any; but a *continual* addiction to any sort of subjects, which do little relate to *Use*, in a most *Useful* and *Practical* employment, whatever some may think, does deserve a *real Censure*.

Where-ever a mans thoughts are intent and fixed, where-ever his *Genius* does *Naturally* incline, and all his aims and application do continually tend, whither it be to pertinent or insignificant matters, whither it be to *Useful*, or else *meerly Curious* things, if he has but *tolerable* parts, and *Education* corresponding, he can hardly ever miss, it is *hardly possible* he should *miss*, the becoming *Eminent*, and in great measure *Perfect* (I mean *Perfect* according to the *Modulum* of Humane Capacity) in that one point. Do'nt we every day see many a *dull* heavy creature, who has *only Wit* to keep his *Shop*, and *mind his business*, *only his business*, and his *Natural Inclination* runs only that way he is pitch'd in, come to gain a
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very good *Estate* from nothing, in some ordinary *Servile Trade*, whilst a man more *refined* and *accomplished*, a man of far more *Sense*, and a more *Liberal* mind, who was by some accident *Chained*, or *driven* to a *Trade* he never fancied, takes no *Delight* in, this man can hardly keep things even, and instead of *advancing*, rather *declines* in the *World*, until some Accident or other at last *Blows* him up, and he disappears from the *Station* that he was very unfortunately placed in.

I should be very glad, if one man's head were able to contain all that *Knowledge* which is stored up with much luxury in a very large capacious *Library*. Some *Heads* indeed are much larger than others, in *Capacity*, as well as *Dimensions*; and *Diligence*, and *Industry*, vivacity of *Apprehension*, and strength of *Memory*, may fill one Head much fuller than others; but after all, we must remember, that the most *Eminent* and *Wise* *Philosophers*, who might justly have been thought the most *Knowing* of all others, were not ashamed to acknowledge, that they knew little, or *Nothing* in reality, *Nothing*, I say, not in comparison with other men, but in regard to the *multiplicity* of things themselves, *f*

themselves, or what might possibly come under the Sphear of our Imperfect Knowledge. Nay if we state the Extens of Humane Knowledge upon the determination of the most Celebrated Wise men in former ages, we shall at last find, that the Proportion of mans Knowledge of Nature to the infinite multiplicity of Natural subjects, is not perhaps much greater, than the Proportion of our Body to that of the Globe of the Earth. A man that can speak and write great variety of Languages, shall sometimes prove but a very indifferent Head-piece in things of ordinary Discretion. We know that sometimes one and the same Author will furnish us with a whole Encyclopædia, and set himself forth as if he were skilled in every thing imaginable in Nature. If he had as many Eyes as they say of Argus, and could read with every pair distinctly, and also Digest his Readings at the same time, he could hardly know more than some Empty men will pretend. And yet we say, and truly enough, *Aliquis in omnibus est in singulis nullus*. He that has a Smarting in every thing, is thought to be Good in Nothing. A few things well known, and to a mans proper purpose, are worth a great many more Superficially known,

known, and extraneous to his real business. *Ὁ χρησιμὸς ἢ ὁ πολλὸς εἶδος σφός*; said *Aeschylus* well. A man is wiser in one Useful thing, than in a great many impertinent, or really Useless.

Now because the *World* is so wide, and a mans *Knowledge* cannot be so dextrously and so efficaciously applicable to all *Infirmities* which attend *Humane Nature*, as it may be more *Particularly* to some, where-to his *Genius* may *Incline* him, and his *Fortune* may have been most *Assistent*, it may be obvious enough to demand, whether I have any *Particular Reason*, or *Experience*, for the urging that obsolete, and unwelcome Custom of the *Egyptians*, and other *Ancients*, who took *one Disease* for their *sole*, or at least more *Particular Province*? And I am not ashamed to acknowledge, that I have taken some more than ordinary Pains in *one Particular Disease*, which is now grown more *General* and *Epidemical*, than it was in former times, and does more especially afflict the most *Useful*, and *Eminent* men in all *Professions*. Nor do I find that the time I have spent in searching more nicely than ordinary into the *Nature* and *Cure* of that *Grievous Disease*, has at all spoiled my hand in the treating of other *Distempers*. For as there

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is a *Connexion of Virtues*, in the *Foundation of Prudence*, as the *Schools* do determine, and a man can't therefore be truly said to have attained the *Habit* of any *one Single Virtue*, unless he has likewise *Habituated* himself to the *Practice* of *all* the rest; so it may in some proportion be likewise said of the *Cure of Diseases*, that there is a *Natural Connexion* of *Curing Diseases*, in the *Foundation of Method*, and *Prudent Management* of *Medicines*; and he that is not acquainted, as he should be, with the *Universal Method* of *Physick*, and is not thereby *Prepared* to obviate *all Accidents* which may happen, and to answer variety of *Indications*, with proper and suitable *Medicines*, can never be truly said to *Cure* any *one Disease*, let his *Remedies* or *Receipts* be never so choice and good. He may indeed *happen* to do what is the part of an *Understanding Physician*, though he be an *Ignorant*, or an *Empirick*, but then it must be considered, that the *Cure* was an effect of *Chance*, not this mans *Skill*; and that although the *Chance* did then hit *right*, yet it must be expected that it will much oftner hit very *wrong*. And thus if a good *Physician* does prove so *Fortunate* as to *Perfectionate* his *Method* of *Curing* any

one

one Great Disease, with more Accuracy and Certainty, than others, (who nevertheless may in other things as much excell him, as he does them in this) he shall be the better able, and not the worse, to steer his course in the prosecution even of other Distempers. Though it be reasonable enough to imagine, that if he did Absolutely Confine himself to the Management of no more than one only Kind of Disease, he would in all probability Adorn and Improve that Particular Province much better, than by letting loose between whiles into variety of other matters. Nor would one Kind of Disease be so narrow and small a task, as some may think. For every Kind has a great many different Species under it, and the various Constitutions of men, ways of living, circumstances of Age and Sex, the frequent Alterations of the Air, and consequential impressions on mens bodies, and lastly the Complications of it with other Diseases, do continually diversifie every Kind of Disease into a great many several sorts.

To be plain, I have for some years past applied my mind more particularly to untiddle the Nature, and, as much as lies in my small power, to perfectionate the Cure

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of

of that *Opprobrium* to most *Physicians*, the *Gout*. I beheld with much regret, that *Worthy* and *Excellent* men, the *Prime* and *Glory* of our *Faculty*, after all their *Trials* and *Endeavours* in this most lamentable *Disease*; have thought it *prudent*, if not *necessary*, to advise many of their *Patients* to let *Nature* take its free course, and remain as contented with their misery as they can, and so not to meddle with *Physick*, for fear of doing more hurt than good. But some Comfort being expected from the very *Presence* of their *Physician*, he is not altogether wanting in that point, to give them *Joy* very courageously, as if they were now more surely entitled to the *Happiness* of a long, though in great part *miserable*, *Life*. And thus they come to pass over divers *Fits* as well as they can, doing nothing at all, until at last an *habitual*, *knotted*, and *immoveably fixt* *Gout* gains upon them, and they just live a life that is really worse than *Death* it self.

Now some may account it *vain*, others *arrogant*, or, if they will, *ridiculous*, that after the fruitless attempts of such *Eminent* and *Able* men, any one man of the *Faculty*, much less so *indifferent* a person as I have reason to acknowledge my self, should presume to make another *Attempt*,
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in a case that has baffled the *Greatest Champions* of our *Art*. To which I can without *Arrogance*, and with *Truth* enough answer, that the most *Celebrated*, and perhaps *Best Physicians*, may be sometimes overseen in a *Particular Method*, wherein another of less noted qualifications may either by a *Particular Providence*, or by a more intense application acquit himself with abundantly more *Success*; that if it were not so, upon many occasions, the *Excellent Observations* in *Diseases* of many very *Acute*, and very *Fortunate Physicians*, must be neglected or despised, because forsooth they are not in the *First* and most *Conspicuous Classis*; that if *Great Diseases* were not capable of *Greater Improvements* than we yet have from the most *Eminent Ancient*, as well as *Modern Physicians*, we should now without any manner of doubt have more *Certain* and more *Compleat Methods*, in abundance of cases than we yet have; and lastly that undeniable *Matter of Fact*, and the *Observation* of all *ages* (and herein I appeal to the *Present*) do unanimously testify and evince, that the most *Celebrated*, and justly *Famous Physicians* have been commonly taken notice of, as more *Eminent* in *some* than *other cases*, and more *Dangerous*,

or less *Fortunate* in *some* rather than *others*.

As I am in my *Natural Temper* far from being subject to the over-admiring my self, and my own slender performances, so I have no reason to Despair, but my hearty and earnest desire to be truly serviceable to *Mankind* in my *Profession*, may be attended with the doing something which I may *Hope* will not prove altogether unacceptable, or to no purpose at all, even in the fore said *Disease*. And if I know my self a little, I can farther declare, that the very *Act* it self, of *Doing* some unexpected Good to those who are afflicted with it, will be a greater *Comfort* and *Pleasure* to my own mind, than any consequential *Profit*, *Honour*, or other *Satisfaction*. It is very true, that the *Providence*, which governs the *World*, does not leave us so destitute in the *Cure* of *Diseases*, as some mens fears may suggest. And if we would not haughtily overlook sometimes plain and obvious *Medicines*, which are not less *Excellent* than *Common*, and would but expect less from the ingenuity and subtilty of our own *Preparations* and beloved *Contrivances*, we should much oftner than we do find *Admirable Remedies* ready provided for our use, which when rightly managed

managed by an understanding man, would do *wonders* that are often vainly expected from the *Indies*, and remote parts.

I shall not now design a full *History* of the *Gout*, or enter deeply into the *Nature*, the *Causes*, *Signs*, and *Cure* of this *Disease*, but content my self with making a few *Transient Remarks*, which are rather *Practical* than *Notional*, relating to it. And in the first place we ought diligently to distinguish, between the *Gout*, and a *Fit* of the *Gout*, as we do at other times between the *Stone*, and a *Fit* of the *Stone*. The *Gout* is an habitual, or long-contracted Disposition of nature to throw off offensive humours upon the Joynts, as often as upon any remarkable irregularity, or a gradual collection of such matter as is like to prove injurious to the Stomach, or the Vitals, the Principal Parts are threatened with danger. The *Fit* is a subsequent act, or present discharge of the offensive humours, upon either one, more, or even all the Joynts, according to their greater or lesser weakness, or else the greatness of the Prepared Disorder in the body. Now a man may have a *Gouty Disposition* of body, even when he is quite free from any *Actual Fit*; and thus another may have a *Stone* lodging quietly

in his *Kidneys* or *Bladder*, and may even then be properly said to have the *Stone*, though he is not at all troubled with any sensible *Fit*.

The *Cure* of the *Gout*, and the *Cure* of the *Fit*, are also two very different things, and ought in reason to be diversly managed according to their different circumstances. If therefore a *Patient* in a *Fit* of the *Gout* sends for a *Physician*, he must then only expect to be *Cured* of his *Fit*; and if instead of a *Fit* that would according to the course of nature hold him six, or eight weeks in *Pain*, and *weakness*, he shall be relieved of his *Pain* in a few hours, and delivered of his *weakness* in a few days, he has reason to Thank God for this Assistance of Art, and to embrace it with Joy.

The first thing therefore, and the chief that is to be done in the *Fit*, is to take away the *Pain* in each part, where the *Defluxion* has fallen, by Proper Outward Applications, and to free the parts as well as may be from that load which within swells and dilates preternaturally the *Nerves*, and which frets and exagitates the *Spirits* there inhabiting. For although the *Defluxion* does at first appear *Spiritu-ous*, and *Insensible*, yet in a little time it turns

turns to be *Humoural*, and palpably evident. And a great many little disputes about we know not what, and what we never can know, but only pass a *Learned Guess* concerning, are no ways material to the *True Cure* of the *Gout* any ways considered. We are *certain* of a *precedent disorder* in the *body*, we are *certain* of a *subsequent Pain* in the *Joints*, and upon a *Metastasis*, or translation of the foresaid disorder from within the trunk of the body to the outward parts, we are *certain*, that the diseased persons do find themselves much relieved within, and as much aggrieved in the outward parts. And the settling *Notions* nicely, whether it be a *vapour*, or *humour*, *wind*, or *spirit*, either or neither, which is the *Matter* or *Form* of the translation from within outwardly, would indeed make a divertive discourse, but will be very insignificant in reality to the laying a *good Foundation* for the *Cure* of this *Disease*.

The *Pain* being often so great as to cause a *Symptomatick Feaver* with it, we ought diligently to apply our selves to remove this *Grievous Pain*, and a man may as well maintain, that it would be *injurious* to the *body* to part with a *Quartan Ague*, before it has been shook with
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it for a full year, as that it would not be safe to lose the Pain, before so many weeks are over, and Nature it self has as it were in Pity to the Diseased at last given them a convenient respite. The Cause of the Pain being *Conjunct* in the Part, or Parts affected, why may not the removal of the *Conjunct*, and even *Continent Cause*, be a proper stroke to the Cure of the Pain, as well as the removal of the *Antecedent Cause* Prevent or Cure the Gout? the same Natural Principle, which threw the disorder upon the *Joints*, would doubtless, if it had been able, have thoroughly discharged it even from the *Outworks* of the body. Unless we will think, that it is *delightful*, and some ways convenient to Nature, to have an *Enemy* remain so near it, as the *Hands*, or *Feet*. Possibly it may, by way of a *Spiritual Exercise*, and to help *Contemplation*; but whoever thinks himself altogether secure in the main Fort, because the *Enemy* is driven into the *Outworks*, may be surprized before he's aware, and come to lose Possession of the whole.

The Benefit of *Outward Applications*, when properly and safely administred, in a raging *Fir* of the Gout, is as great, as the freedom from Pain in any other part is
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ease and comfort in respect of that part. But the unhappiness of them is, that they have been generally managed by *Quacks* and *Ideots*, rather than by *Physicians*; that divers instances are to be met with, where in *Outward Applications* have proved unhappy, and have perhaps directly threatened the *Life* of the *Patient*; but still the irregular use of any sort of *Medicine*, is no just exception to the thing it self. For otherwise we must lay aside *Vomits*, and *Purges*, and *Opiats*; nay we ought as well to abstain from every sort of *Meat*, and *Drink*, because *Gluttons* and *Sots* have abused the use of them.

Repellents and *Narcoticks* are favoured too much, as well by the generality of *Authors*, as by *Women* and *Empiricks*. And though abundance of *Formula* are described by *Excellent* men, in this *Disease*, yet upon the *Experience* that I have had in it, I can hardly conceive any *Arthritick* case, which necessarily, or properly requires them. Upon a considerable *Declination* of the *Fit*, they may happen to be used, when no great hurt may ensue, and some good may appear to follow, but the mischievous consequences will even then be durable, and in time convince them of their *Error*. It may suffice to give one instance

De Rat. cu-
vand. par-
tic. hum.
corp. affect.
lib. 12. c. 1.

instance out of *Trincavellius*, concerning the *Fatal* effects of them in one, and the terrible danger of them in another *Nobleman of Venice*. The first upon the application of them to his *Knees*, and *Hands*, repelled the *Arthritick* humour into his body, and fix'd him into an irrecoverable *Asthma*, which soon concluded his life: the other by the same Method fell into a most grievous, and vehement *Feaver*, accompanied with a *Paralytick Trembling* of all the parts of his body, and *Stupor* of all his *Senses*, but this Gentleman had the good fortune to escape immediate *Death*, and with a great deal of difficulty, by the help of his *Physicians*, made a shift at last to recover. *Repellents* are so directly contrary to the *Intention* of *Nature*, that I cannot but *Wonder*, how *Learned* and otherwise *Able* men, could either recommend, or at any time have recourse unto them, in many other *Defluxions*, or *Discharges*, besides the *Arthritick*. For if *Nature*, or *Art*, in a *Malignant Feaver*, do happen to throw off great part of the *Morbifick* matter upon the *Inguina*, the *Ale*, or behind the *Ears*, or else into some other place which is not so proper an *Emunctory* of the *Principal* parts, use but *Repellents* a little to the *Tumour*, and strike it

it back upon the *Vitals*, and I dare leave the person to a *Dismal*, if not *inevitable Prognostick*. Nature does exceeding kindly in freeing the *Vitals* from a considerable part of that which caused the *Feaver*, and if we presume to return it upon her again, she will take it very unkindly, and is presently overcome, being not able to make a second Defence against an Enemy, that she had much ado to struggle with before.

But the use of *Repellents* and *Astringentopicks*, is rather recommended by *Authors* in *Hot*, never in *Cold Gouts*, called *Hot* and *Cold*, from the visible Complexion of the *Parts* affected, or else of the *body* in general. Now even in those *Hot*, *Choleric*, or *Sanguine Gouts*, I can never approve of *Repellents*; for though they may sometimes give great ease and satisfaction, in point of their *Pain*, and in the Declination, or after *Evacuations* (a Method with some) may happen to be attended with no sensibly ill consequences; and though the *Astringents* may seem properly to answer to the *Weakness* of the parts, yet if we consider the nature of the *Nerves* and *Tendons*, whose *weakness* it is that primarily occasions the *Pain*, we shall find, that *Cold Repellents* and *Astringents* are

are very contrary to the nature of the *Nerves*, and consequently cannot be of such benefit in *Arthritick* cases as we ought to contrive. For *Cold* things are by all held to be injurious to the nature of the *Spermatick* parts. The *Spermatick*, exanguious, and *Nervous* parts are *Cold* in their *Temper*, and affected or hurt by *Cold*. And *Galen* gives this as one com-

In *Arte*
parvâ, *five*
Arte Medi-
cina. cap. 59.

mon Sign of distinguishing the temper of any part, that if it be offended by *Cold* things, it is *Cold*, if by *Hot* things, then it is *Hot*. And so *Hippocrates* says, that *Cold* is most offensive of any thing to the *Bones*, the *Teeth*, the *Nerves*, the *Brain*, and to the *Medulla Spinalis*, because those parts are *Cold*. But on the contrary *Hot* things are acceptable to them. Τὸ ψυ-

Aphor. Sect.
v. n. xviii.

χειν πλεονον ὀστέον, ὀδόντι, νέρωσι, ἐγκέφαλῳ, νωτιαίῳ μυελῷ. τὸ δὲ θερμὸν ὀφθαλμῷ. Wherefore I very much suspect even the affusion of *Cold* water upon the parts affected, which our Great

Aphor. Sect.
v. n. xxv.

Hippocrates does sometimes recommend in *Gouts*, and from him *Vander Heydon* in his not contemptible *Discourse* of those three not contemptible things, *Whey*, *Cold* water, and *Vinegar*. And *Bathings* with *Milk*, or the like, do seem to be alike improper, notwithstanding that a person

Synopsis
Discursu-
um, &c.

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now and then may appear to have received sufficient Benefit from them. And upon these grounds, I cannot but admire that so Learned and Eminent a man as *Fernelius* was, should find out no better, nor more proper an *Anodyne*, for such a person as the *Marquess of Brandenburg*, than the *mucilag. sem. althææ cydon. à ℥ss. confil. 14. extract. in aq. stillat. Solan. & Plantag. à ℥iij. Addendo si libet, acet. ℥j. to be applied, even at the beginning of the Fit, and before Purgine.*

As to the *weakness of the Nerves in the Joynts*, this chiefly depends upon an *universal weakness* of them, derived from the *Brain*, not as *Fernelius* maintains, in his *Pathological considerations on the Gowt*, Patholog. lib. vj. cap. xvij. by bringing a *Defluxion of thin phlegmatick humours* from the *outward parts of the Cranium*, along under the *Cutis* down to the *Joynts* (which may rather be *accidental*, and is not always perceived before the *Fit*) but by the *universal weakness* of the *Spirits*, from *Procatartick Causes*, as shall more fully be explicated in the following discourse. In order therefore to take a right *Indication of Topicks*, we must restore the *weakness of the Spirits*, not by *Cold Astringents*, but by such things as shall *Comfort and Cherish the Spirits*, and will

will that way *Strengthen* them *Safely*; and the *humours* which the *Pain* has drawn thither must be rather *let out*, not *driven back*, nor *Stupified* with *Narcoticks*.

And as for *Narcoticks* outwardly applied, or inwardly given, they must certainly *Fix* the *humours* in the parts affected, and the *Ease* that the Patient for the present receives, can bear no proportion to the *inconveniencies* that he must afterwards be liable unto, when the *Sout* shall hereby come to be *Knotted*, when those *Salts* which were *fluid* and *moveable* before, shall hereby come to *Fix* and *settle*, and the *Disease* grows to be in a manner *Perpetual*, which had some reasonable *Intermissions*, before the *Opiats* were applied. Besides, I have sufficiently shewed in the precedent *Chapter*, that *Opiats* are in their natural tendency *injurious* to the *Nerves*, and for the reason that they are so *injurious* to the *Pulse* and *Respiration*, by diminishing and weakening them; if not extinguishing their functions, they will be found to communicate very easily their *hurtful*, if not *Per-nicious effects*, unto the *Nerves*.

Among the *Ignorant Retailers* of *Physick*, those silly *Ignorant* people, who for
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want of something else to do, or because they could do nothing to purpose in their several *Trades*, and *Employments*, will needs be a trying their *small Skills*, some in *one Disease*, and some in *another*, in order to get a Penny, we have abundance of *ordinary Creatures* that run about, one with an *Oyl*, a second with a *Water*, and a third with a *Plaster* for the *Gout*. And these shall give strange, and absurd assurances from their several *Receipts*; which all *Physicians* do know can never be rightly appropriated to all sorts of *Gouts*, any more than one sort of *Purge* to all *Complexions* and *Diseases*.

As for the *Oyl*, it is to be remembred, that the *Gout* is chiefly occasioned from the *weakness* of the *Nerves* in general, and particularly in the *Joynts*. And this makes the *Joynts* so subject to receive *Defluxions*, when the body happens to be disordered. The *Vitals* being *Strong*, and the *Livib*s being rendred *Weak*, Nature like a *Skilful Physician*, throws the offensive humours from *within* (the place of most danger) to the *Outward* parts, where the danger is less; and thus those parts are very subject to receive them, when men are *Disposed* to this *Disease*. And for the same reason it comes to pass,

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that persons who have any *Natural weakness* about them, whither it be in the *Kidneys*, the *Glandules* about their *Throats*, their *Lungs*, or in any other part, shall as *Naturally* receive into it the effects of any disorder, either by *Intemperance*, *Colds*, or the like, as those who have a *weakness* in the *Joynts*, do prove subject unto the *Gout*. Now the *Parts* being already *weak*, and the *Joynts* relaxed from their *Primitive Tone*, any *Remedy* which is of a *Relaxing* quality (as *Oyls* most plainly are) must of necessity do as much mischief, by its additional *Relaxation*, as the *Ingredients* joynted to it can be conceived to do good.

As for the *Water*, if the *Basis* of it be a *Water*, it must needs be near as bad as the *Oyl*, being also of a softning emollient nature, and thereby rending towards the farther *Weakning* of the already *enseebled Joynts*. I know how famous the *Aqua Antipodagrica Rulandi*, described in that excellent Treatise of *Loeselius de Podagrâ*, and in his *Secreta Spagyrica*, Printed lately *Jenæ*; the *Aqua Quercerani Antipodagrica*, and others, have formerly been. But there's a great deal of difference between *Waters* of this, or any other kind, in the hands, and under the management
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of such *Able Physicians*, and the *Waters* of a *Woman*, or an *Ignorant Empirick*, who know not how to suit them to their proper uses, and who are continually subject to mistake, both in the quantities and the qualities of the *Ingredients*, which enter into them. *One Water* can be no more proper for all sorts of *Gouts*, than *one Habit*, and *one kind of Diet*, agree to all sorts of men. For there is a considerable difference in *Gouts*, according to the different *Complexions* of men that are afflicted with it, according to the *recency*, or *inveterateness* of the *Disease*; and according to the continual *variations* of *nature* in the same person, insomuch that *Good Authors* have described a great many kinds of *Medicines*, both *Outward*, and *Inward*, to be interchanged, and altered, according to *Discretion*, as they are observed to be *Juvantia*, or *Ledentia*, agreeable or disagreeable, upon *Particular occasions*. Nay the *same Remedy* has been observed to have *admirable effects* at one time, and to be *insignificant* at another, even in the *same person*.

Lastly as for the *Plaster*, I'll grant it may be an *Excellent* one, as there are *Formula* enough of *some few Good*, and *many more Bad*, and that this *Plaster* may be

sometimes accommodated to very good purpose in one sort of *Gout*; but when an *Ideot* comes to manage it, who can no more distinguish in reality between *Gouts*, than a *Blind* man between *Colours*, who uses his *Plaster* at random, as a *Gamester* throws the *Dice*, it must certainly happen to do as much *hurt* sometimes, as it may happen to do *good* at others. And therefore what a *Blessed* condition must those *Gentlemen* be in, who in such ticklish points as neither themselves, nor their *Quacks* can possibly understand, will run the hazard of a *Plaisters*, doing either *Good* or *Hurt*, as *meer Chance* directs it! I have often observed the very *Form* of *Plaster*, though an *Excellent* sort, the very *Form*, I say, of *Plaster*, notoriously to disagree with this *Disease*. The *Form* of *Cataplasm* is much more likely to answer an intention *thoroughly*, and *safely*, than any other that I know of; it may be impregnated with *proper Medicines* more *Strongly*, or *Mildly*, as the *Physician* judges it most convenient, and as the *Case* appears before him.

When proper *Topicks*, not *Cold* or *Hot*, according as the *Gout* is supposed to be either *Hot* or *Cold*, but *Milder* or *Stronger*; more or less *Searching* and *Evaporative*; and

and more or less *Temperate* in respect of *Heat*; and more or less *Strengthening*, not by a *Cold Astringency*, but by a *Comfortable, Nervous, and invigorating way of Strengthening*, according to the *weakness* of the *Parts*, the *duration* of the *Disease*, and the *frequency* or *fewness* of *Paroxysms*: when, I say, *Topicks* thus proper have taken away the *Pain*, and thereby brought the *Fit* into a *Sudden Declination*, *Inward Remedies* may then as *Safely* and as *Effectually* be used, as if the *Patient* had, to his great *Prejudice* in divers respects, waited the *Cessation* from *Pain*, or *Declination* of the *Disease*, for divers weeks, according to the *Course* of *Nature*. Before the *Declination* is obtained, one way or other, *Catharticks* or the like, cannot be so *Safely* administered, although here and there an instance may be brought in defence of them. And though *Solemander*, Consil. Medicin. Sect. 4. Conf. 24. & 25. a very good *Author*, does allow of *Catharticks*, even at the beginning of the *Fit*, while the *Pain* is *raging*; and *Bayrus*, one well acquainted with the *Gout*, maintains the same opinion, yet most *Authors*, and *Experienced Patients* are of another mind, and will not allow them so soon, by reason of ill accidents which do, or may often happen from that untimely admini-

stration of *Catharticks*. For whilst the *Pain* is much predominant, it is not an *Easse Purge* that will work at all, and *Lenitives* are generally granted to be more hurtful than beneficial in any sort of *Arthritis*, and if the *Purge* be of a *Vehe-ment* kind, and should happen *not to work*, or to *work but little* (which often happens, when exhibited in dolorifick Distempers) the *Symptomatick Fever* must needs be attended with additional danger, the *Choler* burn, or fret more violently, and the *Thirst* grow more intense. In *Veherent Pains* we know that an ordinary Dose of *Opium* shall have no operation at all, nay that it is sometimes requisite to give such a quantity of it, as would certainly *Poyson* the same man in *Health* and *Ease*, and yet at that time, under the circumstance of *Veherent Pain*, it might have a *Good*, at least *no Bad* effect.

Prax. Med.
L. 18. c. 1.

Bayrus gives us a very famous History of himself, how by the use of his *Caryocostinum*, an *Excellent Purging Electuary*, when he was brought so low with the *Gout*, that he could move neither *Hand* nor *Foot*, nor *any part* of his whole *body*, besides the *Tongue*, yet upon taking half an ounce of the said *Electuary*, after it had

had given him but *four* or *five* Stools, he found himself so mightily relieved, that he was able to go of himself to and from his place of Ease, and could take a walk freely into his Study, although upon the first operation of it, he was fain to be carried, or lifted upon the Stool by no less than *four men*. Nay the very next day he was perfectly freed from his Distemper, which you may read more at large in his own Words, and was a just reason for his high Commendations of the *Caryocostinum*, to be *Electuarium mirabile ad auferendum dolores Juncturarum, subito solvens sine molestia, ignitum calorem extinguens, & contemperans membra patientis in tantum, ut à sella redeat ad locum proprium sine alterius auxilio.* Bayrus does not arrogate to himself the intire invention of the *Caryocostinum*; he acknowledges that the Species of it, in form of a Cathartick Powder, were mentioned by Galen, only he thought it convenient to alter the Form of it, from a Powder into an Electuary, with a Syrup made of Honey, and White-wine. Our Dispensatory retains it under the name that Bayrus gave to it, *Caryocostinum*, making it up with a triple quantity of *Mel Rosatum*, omitting the White-wine. But Daniel Horstius, I

ibid.

2. ad Glasc.
cap. de Po-
dagr. cal.

Pharmacop.
Galen.
Chym. Ca-
thol. l. II.
de Elect.
consec. li-
quid.

know not upon what grounds, calls it *Electuarium Caryocostinum Histrum Angem*, described after the same manner as by *Bayrus*. But if we can have such excellent effects from it, as *Bayrus* asserts, both upon his own Experience, and what he found in others, it is no great matter to us, who was the Author of it in part, or in whole.

But now as for *Bayrus* his case, there is no such wonder that this *Purge*, or even a *Purge* in general should prove so Safe to him at that time, or that he from thence should take occasion of urging the benefit of *Purging* at any time of the *Fit*. For he had no *Acute Pains* in one or two *Parts* more remarkably, but his *Pain*, and *Disease* together, were in a manner equally dispersed all over his body. And when the *Gout* comes once to this *Extremity*, they seldom feel much *Pain* to complain of in one certain place, and consequently *Pain* was not capable of hindering, or much retarding the operation of a *Purge*, as it may be apt to do in other kind of *Fits*; so that for this reason it work'd as well with him, *scilicet* *Eupasia*, as it would have done upon a less or another occasion. Wherefore it will not follow from this Famous Story; (what I asserted at first)

first) that Purging about the Beginning, or in the height of the Fit (while the Pain is very Acute) is a safe and commendable Method. But bring the Disease into a *Declination*, that is truly, take away the Pain, let it be done in an *hour* or *two*, or in longer time, and there ought to be no farther dispute, but *Proper* and *Judicious Evacuations* may be as *Beneficial*, as if the *Declination* had been tediously expected, for divers long weeks, according to the *Course* of *Nature*.

And as for *Bleeding*, although in *Younger* persons, who are more than ordinarily addicted, or accustomed to a *Glass* of *Wine*, and in the *First Fits*, where there is a plain *Plethora*, and the *Defluxion* falls violently like a *Torrent*, it may sometimes be a *Proper Preparative* to other Medicines, yet this can only prove a *Revulsion* from the Parts affected, and it may qualifie the Heat and Ebullition of the *Bloud*; but must still leave the Parts (if other Methods succeed not) in a future weakness, or disposition to this Disease. *Bleeding*, where proper, may allay the present Symptom or Paroxysm, but is apt rather to impair the tone or strength of the Nerves, than to take away their imbecillity. The Eyes, and the
Optick

Optick Nerves are very sensibly weakned by Venesection, the very day that it is performed, and though in Younger people that weakness is soon enough repaired again, yet it plainly shews that in all Diseases which proceed especially from a weakness of the Nerves, this Remedy ought to be used with very great caution, and not without some Necessity, on account of the Feaver, or Inflammation.

In Elder persons, or in Habituated Gouts, the use of the Lancet is almost as much to be dreaded, as a Dagger struck to the Heart. The loss, and inconvenience of one single Bleeding shall perhaps never be made up again as long as the person lives. *Solenander*, a Sober and Good Author, reckons up two persons that he knew, who upon unadvised, or unfortunate Bleeding in the Fit, did one grow quite Paralytick, and lost the use of his Arm afterwards, and t'other made his Gout Knotted by that means. And Examples of that kind are not rare. *Galen* indeed advises Bleeding Spring and Fall, as a Preservative against the Gout. But they must be very Young, and Sanguine, and they must not have suffered the Gout long, to whom that Remedy can be safe and Good.

conf. Medicin. Scil.
4. Conf. 24,
25.

Emeticks

Emeticks indeed are a *Noble Remedy*, both by way of *Preservative*, and sometimes before the *Fit* is over. One *Vomit* shall oftentimes do more than divers *Purges*, as making a *Strong Revulsion* from the Parts affected; as clearing the *Stomach* (the depravation of whose Functions is a main original cause) of those humours which pervert its *Chylification*; as also freeing the *Principal Parts* adjacent to the *Stomach*, which do all by *Consent* unburthen themselves thither, during the operation of the *Vomit*; and lastly as wonderfully freeing the *Head*, and the *Nerves* of *Phlegmatick*, or *Serous* matter for *defluxions*. And in many *Cephalick Distempers*, where the *Nerves*, or even the *origine* of the *Nerves* are threatened, every body knows that little is to be done without *Emeticks*, and that very strange things may be done with their help. It is an *Eradicative Remedy*, and I wish it were as easie to bear, and as easie to perswade unto, when Proper, as it is Excellent in its kind. The *Great Effects* from *Vomits* made the *Chymists* even *Mad* in their use, and because some *Stubborn Chronical Diseases* did beyond expectation yield unto their *Vehement Antimonial* and *Mercurial Emeticks*, they would
needs

needs be using the same, in *Infirm* persons, and in *Mild Diseases*; and so the Credit they one while got, when they were rightly appropriated, they soon lost again by Apparent Miscarriages, under their improper Administrations. For let ignorant men say what they will, and defend it with a *Face of Brass*, we and our Posterity shall always find it true, that only *Extream Diseases* require *Extream Remedies*, that *Great Remedies* are to be accommodated to *Great Diseases*, and so *Mild to Mild*. He that will think otherwise, let him try *Beef and Pork* to *Infants*, and *Milk* to *Plow-men*, and *Labourers*. For there is certainly as much difference between *Medicines* to *strong* and *weak Diseases*, as between *Aliments* to *Men* and *Children*. I have spoken more to the *Matter of Emeticks* before, in the *Chapter of Vitriol*, and elsewhere; and the smallness of this Treatise will not admit that variety which this *Particular Disease* deserves.

Sudorificks may in some have a proper and good place, and in *Phlegmatick* natures, and *Phlegmatick Gouts*, may serve to consume any remaining superfluous humours about the *internodia*, where *sufficient Topicks* have not been used.

† *Cardan*

† Cardan would make us believe that he had done mighty things in *Arthritick Diseases* with the *Decoctum ex Ligno cum Betonica*, adding but the *Pilula ex Hermodactylis*; and * *Platerus* runs very much upon the same strain. But though these *Sudorificks* may seem to finish complearly the Cure of the *Paroxysm*; yet they will be found to do but little towards a future *Prevention* of the *Disease*.

† De Curat.
admirand.
Cur. xv.

* Observ. 132
in habitus
corp. dolore.

The Cure of the *Gout* is truly, and chiefly, if not *only Prophylactick*. And he that is once subject to this weakness of the *Joints*, and *Nerves*, and when he finds himself hearty and stout, bids defiance to all *Physical Care*, and refrains now and then *Medicè vivere*, will as Certainly again *Miserè vivere*, and fall into the same woful condition he was in before, sooner or later, according to his *course of life*, and the prevalency of the former weakness, as the *Tide* ebbs and flows, or the *Laws of Nature* are *Fix'd* and *Certain*. Man's body is always in a fluxibility and motion, and either a good or ill habit is ever gaining ground upon him. *Neque enim in humano corpore quicquam quiescit, sed si non in melius proficiant, necesse est ut in deterius prolabantur*. And therefore none of us have reason to think our selves too secure;

Cardan de
Curat. ad-
mirand.
Cur. xvi.

secure; for when we are in the greatest *Athletick* vigour, then commonly we are in greatest danger. 'Tis easie enough (through the *Blessing* of God) to *Prevent Dangers*, if we look to it in good time; but when once *Diseases* have gotten a strong hold upon us, and *fundamentally* altered our *Tempers*, we must be contented to run greater troubles, and *uncertainties* too, than could before have entred into our thoughts.

The *Prophylaxis* of the *Gout* must be so managed, as to divert *Defluxions* from falling on the *Joynts*, by a timely care. According as the *Distemper* has gained, either by its *inveterateness*, or else by the frequency of *Paroxisms*, or by their *Universal* affection of the parts (for I have known in some, near every *Joynt* in their body Sensibly affected, even in the *first Fit*, and not only a *Toe*, or an *Instep*) I say according to those, or the like circumstances, *Universal Evacuations* must be more often, or seldom administr'd; and oftner at first, afterwards more seldom, until at last *Spring* and *Fall*, or even one of them may be a sufficient *Preservative*. Among *Evacuations*, *Emeticks* will claim the *first*, and *chiefest* place; neither always need we have recourse
unto

unto the *Strong* ones; there are as many Degrees of them, and some in a manner as *Mild*, as of the *Catharticks*; but where violent prejudices are taken against all the *Kind* of *Emeticks*, we ought not to force them too much, but rather make up the good we might have expected from them, by a more frequent administration of *Proper Catharticks*. The *Dutch* have a *Natural*, and *Endemial* aversion to all *Emeticks*, and if some of ours have a *Sporadical Antipathy* to them, we ought in prudence to avoid obtruding them with a *Magisterial* command, as much as we should this or that sort of *Aliment*, to which they have a *Strong* and *Uncontrollable* aversion.

All *Authors* do lay a great, if not an *Absolute* stress upon *Nervous Medicines* inwardly taken, and continued daily for a long time, no less than a *Year* or *two* together, in order to *Prevent*, or *Cure* the *Gout* compleatly. *Aetius* an old, but Tetrabibl. 3. no bad *Author*, recommends several *Ele-* Strm. 4. *ctuaries* of this nature, to be taken for a cap. 47. year together: his *Antidotus ex Hyperico*, *Antidotus Anastasii*, and *Doari Episcopi*, all three appointed for a full year; his *Tetrapharmacum*, otherwise called *Mysterium*, for a short one, and *Philagrius* his long

Observat.
 1.2. in ha-
 bit. corp.
 dolore.

long onc, &c. Our Modern Practicers keep rather to the *pulvis fol. chamapit. salu. beton.* and the like. Platerus tells us of an *Antient Gentleman* of 70 years of age, who had been *Arthritick* for divers years, and by the use of *Betony* alone, taken several ways, as in *Conserve*, *infused* in *Wine*, *boiled* with his *Meat*, &c. Cured himself so perfectly of his *Gout*, that he lived afterwards to 80 years, and free from it. And in my opinion it was a pretty Cure, and such as deserves not to be pass'd by in silence. But notwithstanding that *Nervous Medicines* inwardly taken for a long time be very *Rational*, and oftentimes *Useful* at the long run, if other care goes along with them, yet it may be considered, that by reason of the *Heat* which attends *Nervous Plants*, and the other *Hot Aromaticks* and *Spices*, which are commonly added to the *Recipe* to make it appear with greater lustre to the eye, whither or no they may not in length of time have the effect of *Wine* immoderately drank. *Wine* in its self *Soberly* used, is perhaps the *greatest Cordial* in nature, and consequently a little of it may be as good for the *Nerves*, as *Cordials* are thought primarily to be for the *Heart*; but if men cannot forbear overcharging

charging their body with heavy loads of that *Spirituons Liquor*, or if once there grows a *Thirst* which nothing but *Wine* can quench; it will prove a *Poyson* instead of a *Cordial*, and by degrees burn, and consume the necessary Principles of life. And thus even *Nervous Remedies* imprudently, or over-long used, may (tis more than possible) with their attending *Heat* so fret and *Inflame* the *Blond*; that the disorders from the very *Remedy*, upon this account, may in some occasion or accelerate an unexpected *Fit*.

Wherefore *Evacuations*, suitable to the temper of every person, or as the *to vult*; the present circumstances of Particulars do require, do seem in my conception to claim a just precedence to *Alterative Nervous Remedies*, and will do abundantly more alone towards the *Prevention* of the *Gout*, than any *Nervous Medicines* can without *Evacuations*. The great use, and exceeding benefit of *Evacuations*, was not only *Indicated*, but *Demonstrated*; by the *Natural Crises* which have often determined *Feavers*, sometimes *Critical Hemorrhagies* at the *Nose*; at the *Hæmorrhoids*, and by the *Menses*, at other times by *Diarrhæas*, *Vomitings*, profuse *Sweats*, and *Discharges* by *Urine*. *Evacuations*

in *Diseases* have thus as *Naturally* been *Indicated*, as one *Contrary* has been by another. Indeed a due order both of *Evacuations* and *Alteratives*, is the part of a *Good Physician*, and if either *Chymistry*, or any fond whimsical *Fancy* does instigate a man to be at *defiance* with *Bleeding* in general, or with *Purgations* either upwards or downwards, as if they might altogether be spared, and other *Remedies* would do better without them, these men, let their pretences be never so *Chymical*, ought as strictly to be *Banished* from the *Province* of *Physick*, as a notorious *Traytor* from a well-governed *State*.

And now I have thus spoken to some of the most *Material* circumstances relating both to the *Cure* of the *Paroxysm*, and the future *Prevention* of it, it may not be amiss to obviate one great *Error*, about the *Cause* of the *Gout*. *Authors* with one consent, and people in general, have favoured the *Opinion*, that immoderate or unseasonable *Bacchus* and *Venus*, are the only *Legitimate*, and *Necessary* *Parents* of the *Gout*, where it is not *Hereditary*. The *Greek Poets* have sung aloud; that the *Gout* is the *Daughter* of *Bacchus* and *Venus*; that the *Gout* is a
Luxurious

Luxurious Goddess, and esteemed *Mistress* of a *hater of Poverty*, and *Poor* people. And it was a pertinent *Apologue* to this purpose, which *Mouffet* relates, of a *Spider* and the *Gouts* taking a small Journey together: That at night the *Spider* hapning to take her lodging in a *Rich* mans house, was quickly driven away, and spoiled in her weaving *Cobwebs*, that the *Gout* hapning to take up in a poor mans *Cottage*, was almost starved with his *Brown Bread* and *Herbs*; that meeting the next day again, they agreed to change their *Quarters*, each complaining very much of their former Landlords, that the *Spider* was kindly entertained, and unmolested by the *Poor*, and the *Gout* upon coming to the *Rich*, *Luxurious* person, and falling at his *Feet*, was presently welcomed with *Downy Pillows*, rich *Tapistries*, and all imaginable care and tenderness; the *Kitchen* grew *Hot*, the *Table* spread with all manner of *Dainties*, and the best *Wines* that were to be had, went merrily about, &c.

Theatr. iij.
sect. lib. 1.
cap. 13.

Neither were *Poets*, and *Merry men* only of this opinion, but even our most *Judicious Hippocrates* hath *Aphoristically* dictated the same. One of his *Aphorisms* is, *Πλάξ ἡ νόσος ποιεῖ αἰσθητὰ ἀπεδιακρίν.* *Aphor. Secti*

6. n. 30.

ibid.
Aph. 28.

29.

Lib. de
affectionib.

Ad Aphor.
36. lib. 6.

That a Youth never has the Gout before the use of Venery: and another is, *Ἐνὺργει ἔ ποδαγχεῖσιν.* That Eunuchs are never troubled with the Gout: and a third, *Τῶν ἔ ποδαγχεῖται ὡς μὴ τὰ χαταμῆνια αὐτῶν ἔλθῃ.* That a Woman never has the Gout, before her Menfes have left her. After a word to these Aphorisms, I shall speak to the Rationality of the thing. Hippocrates makes a difference between the *Morbus articularis*, and the *Podagra*; and grants that even Youths and Eunuchs, may be subject to the *Dolor articularum*, before Venery, though not to the *Podagra*. For in the end of Feavers, *Defluxions* do sometimes fall upon the *Joynts*, either by reason of the moisture and relaxation of the *Ligaments* of the *Bones* (the humours flowing to them, and a Dry Cough accompanying it) or by reason of the *exanguious macilent* condition of the *Junctures* after Feavers; and therefore Oxen, about the end of Winter, when they grow to be very Lean, are apt to slip the *Bones* in the *Joynts*. And thus to this sort of *Arthritis*, the *Dolor articularum*, which is made *per modum Puris corruptentis*, (never so the *Podagra*) even Youths and Eunuchs are subject as well as others. And *Brassavolus* relates how *Alphonfus Tasso*,

Tasso, or *Dassonius*, and *Claudius Rangonus*, two very fine Youths, were troubled with the *Gout* at fifteen years old, in his time and knowledge. *Hollerius* says upon the same *Aphorism*, that he knew some at ten years of age troubled with it. *Brassavolus* also tells us, that he saw at *Venice* an *Eunuch Turk*, forty years old, afflicted with it. And relations of *Women* are less rare.

To all which we answer, that *Hippocrates* must mean the *Podagra*, which so much differs from the *Dolor articulorum*; and *Cardan* excellently well defends the truth of these *Aphorisms*, against the misinterpretation of *Galen*, and other *Commentators*, by allowing that they may, and are sometimes subject to the latter, but never properly to the former. I remember one *Contemporary* at *Winchester School*, who was very *Arthritick*, and whose case might probably be the same with *Tasso*, and *Rangonus*. If we will understand a sentence in a large sence, which is meant only in a strict sence, we may easily enough find a flaw in the truth of it. And this seems to me to be a much more genuine interpretation, than to say I can't tell what, that the time *Hippocrates* lived in, was so exceeding *Temperate*

and *Abstemious* above ours. I don't doubt but they knew the *taste* of a *Glass* of *Wine* as well as our times, and as few of them were *Women-haters* as now. We may talk of *Golden-Ages*, and *Iron Ages*, to comply with the humours of some men, whose temper inclines them to dislike and censure every body, and every thing that they see, and to admire all that is dead and gone; but upon the best reflection that I can make, I am very well perswaded, that there ever was, is, and ever will be a *Golden Age*, in respect of some *Particular* persons, whose *Virtues* do preserve the very *Being* of the *World*, and an *Iron Age* in respect of others, I fear much the *generality*, whose *Vices* would *overwhelm* the *Order* of the *World*; and bring a sudden *dissolution* upon it, if the first did not uphold it, by a powerful hand.

As for *Eunuchs* being now sometimes troubled with the *Gout*, notwithstanding *Hippocrates* his assertion to the contrary, we must know, that in all probability our *Master* did mean such *Eunuchs* only, as either were born without any *Necessaries* for *Coition*, or were intirely deprived of them soon after they were born, as is now the manner of the *Turks*, and not
con-

concerning those *Eunuchs*, who were deprived only of their *Testicles*, but had their *Virga*, and *Scrotum* remaining, upon which sort *Martial* was a little pleasant in his time, in that jocular Distich:

Cur tantum Eunuchos habeat tua Gellia,
queris

Pannice? vult—Gellia, non parere.

And if they are still capable of doing in private such feats of activity, as gave occasion to the *Grand Seigneur* to make a through Exection of their Generative Principles, and besides can swill a Glass as freely as those who are not *Castrated*, nay and can impair the tone of their Spirits upon other accounts, what should hinder them from becoming *Arthritick* as well as others? There are four things requisite to breed the *Gout*, according to the opinion of the *Antients*; an imbecillity of the *Joints*, an expansion, or dilatation of the *Veins* about them, Crude matter to flow that way, and an impelling principle, chiefly a *Flatus*. Now if a young lusty Fellow happens to be made an *Eunuch* only in *Martial's* sence, after he has sufficiently known what's what, and thereby, as well as other ways, weakened the Natural


strength of the *Joints*, and dilated the *Veins* about them, certainly he is afterwards capable of disordering his body with *Intemperance*, thereby furnishing *Crude indigested matter*, and *Wine* will provide him with an *Impelling Principle*.

The third *Aphorism* will likewise hold true, if we consider it a little attentively. No Woman is ever known to have the *Gout*, before her *Menses* have left her; *ἐκλείπει* is the word, and *ἐκλείπω* does not only signify *derelinquo*, leaving absolutely, and for good and all, but also *desum*, and *deficio*, to be wanting, and defective. So *Xenophon* takes the word when he says, *Γέννῳ μὲν γὰρ το μὴ ἐκλείπειν ζῶον ἄρρη τὸτο. το ζῶον καί τινι μετ' ἀλλήλων πᾶνο πινύμενον.* And so the *Sun* and *Moon* are said *ἐκλείπειν*, *deliquunt pati*, and there's a great deal of difference between an *Eclipse*, and a *Natural incapacity* of ever shining again. And thus it is true, that a Woman is never known to get the *Gout*, before her *Menses* *ἐκλείπει αὐτήν*, have been wanting or defective to her, either in quantity or quality. This therefore seems to me to be a much more proper Interpretation of that *Aphorism*, than to say, that the *Women* were all *Saints* in *Hippocrates*

in Oecon.

erates his days, and that they are now-a-days all *Beasts*, and for that reason are now subject to the *Gout* more than formerly. *Women* were always *Women*, as well as *Men Men*. Wherefore I shall still have the same honour for *Hippocrates* his Judgment, in these *Aphorisms*, as well as his *others*. And I think it is better thus to understand his meaning, than to suppose him to be an *Idiot* in these Sentences, who is accounted an *Oracle* in the rest. A wise man may be mistaken in his *Notions*, as well as a *Fool*, but he would be very unwise, who would Determine so Positively notorious untruths in Matter of Fact, as those three *Aphorisms* commonly misunderstood must insinuate. An *Aphorism* is a final and well-weighed determination of a matter, in few words; it is the result of long Experience, and a Wise man can never be so Ridiculous, as to lay down for a Rule, and a Conclusive Rule, what every half-witted body must needs know to be False, and this in Matter of Fact.

And now for the Rationality of that vulgar opinion, that *Wine*, and *Women*, are the adequate, and most general Cause of the *Gout*, it is very Censorious, uncharitable, injurious, and improbable, I
do



do not doubt but it is in some the *True*, and *main Cause*, but in abundance of others has a very *small*, if any share in its production. Whatsoever is capable of *weakening*, and impairing the *tone* of the *Animal Spirits*, will claim properly a title to its Generation. A *Sedentary* life full of *Study*, and *deep thoughtfulness*, in persons who *feed high*, and *Digest ill*, by reason of a continual and unseasonable application of the mind, shall cause it in *Sober* persons, who drink but little *Wine*, and use little or no *Vener*y; sometimes too much *Exercise*, as well as in others too little, shall weaken the *Spirits* and *Joints*; the continual use of a *Coach*, and *disuse* of *Legs*, I do very believe is a more *General Cause*, than can be easily imagined. We may further observe, that many *Sober*, *Temperate*, and eminently *Virtuous* persons, upon whom *Malice* its self can hardly fix a *Suspicion* of *Debauchery*, shall miserably labour under *this Disease*, whenas thousands of the rankest *Libertines* in nature, who never deny themselves any sort of *Sensuality*, do escape all their lives free from being *Arthritic*. Nay of those who are afflicted with it, sometimes the most *Temperate*, *Regular*, and *Abstemious* men shall happen to fare the worst; and

I have known some upon the *stricted observance* of Diet, fall suddenly into a *Fir*, and the same as soon recover again upon taking a little *Liberty*. So that there can be no *adequate Cause* of this *Distemper*, but this; whatsoever is capable of *weakening*, and *impoverishing*, or afterwards of *disordering* and *irritating* the *Animal Spirits*, in persons disposed to this *Disease*, whether it be by an *Hereditary Necessity*, or by a *Luxurious*, or *Sedentary*, or sometimes *Laborious* course of life.

In point of Diet, that *Aphorism* of *Hippocrates* ought to be well remembered, and especially in *Arthritick* cases. *Εν τῷσι λαστήσι Ἀγίμου*, &c. That Sick people Sic. 1. nam. v. are apt to do themselves injury, by following too spare a Diet, and this is the more injurious to them. For whatsoever Error is committed, is more considerable under a spare Diet, than under a liberal, and therefore very strict rules herein are of dangerous consequence to those that are in Health, because they suffer the more from it. And for this reason a most exact, and slender Diet is generally more dangerous, than that which is stronger and fuller than it should be. Thus the wise man. Notwithstanding which advice, the generality of Physicians have been apt to debar *Arthritick* persons more than

than is really requisite in point of *Diet*. And they have thought they have had good *Authority* for it. For *Authors* on this subject have recorded divers instances of persons desperately afflicted with the *Gout*, who by reason of *Poverty*, *Imprisonment*, a forced or voluntary abstinence from *Wine*, and the use of *Women*, have been as it were *Miraculously Cured* of it, to the astonishment of all who knew them.

In vita
Plotini.

Porphyry tells us of *Rozatianus* a *Senator* of *Rome*, who upon hearing *Plotinus* a *Platonick Philosopher*, grew to an absolute contempt of the things of the *World*, forsook all his *Honours*, dismiss'd his *Servants*, and spent his time in *Philosophical* entertainments, and eat but once a day, and that very sparingly. And it seems by this change of life, he that by reason of the *Gout* could not go one step, but was at first carried every where in his *Chair*, got strength to his *Legs* again, and also recovered the use of his *Hands*, as well as ever, who before was absolutely disabled. *Franciscus Alexander* of *Vercelle*, a Town in *Piedmont*, relates the Story of a Rich Gentleman there, who being privately surprized, and cast into *Prison*, and there living on the *Bread* and *Water* of *Affliction*, recovered so strangely of the

In Apollinis
radioprino
in descript.
elect. Dia-
corall.

Gout

Gout (that he had been troubled with 'till fifty years old) that when the *Castle* he was kept in was taken by the *French*, he had lost his *Distemper* quite, and could walk without a *Staff*, who before could not so much as walk with it. *Trincavelli* De vat. ca-
rand. par-
tic. hum.
corp. morb.
l. 12. c. 2. relates of an old *Physician* at *Venice*, who had been exceedingly troubled with the *Gout*, that for five years he debarr'd himself from drinking so much as a drop of *Wine*, and by this means quite freed himself of his *Distemper* to a *Decrepit* old age, and even to his *Death*. And many places do ring of *Hydropotæ*, or *Water-drinkers*, who by that means have got rid of their several sorts of *Arthritis*. *Guainerius* speaks of several *Uxorious* De agri-
tud. jan-
tuar. c. 27. people, who had been forced to keep their *Bed* the greatest part of their time through the violence of their *Gout*, and upon burying their *Wives*, were very seldom afterwards attacked by it, and when a *Fit* did come, they were very quickly rid of it.

To the substance of all which *Stories* I shall make some *Answer*, and shew, that notwithstanding these *Relations*, *Diet* is no adequate, or certain *Cure* of the *Gout*, that though *Temperance* be good in all men, and especially in this *Distemper*, yet
we

we ought to be very *Cautious* how we recommend it *too strictly* to persons who have *habitually*, and a *long time* indulged themselves to greater *Liberties* than they ought to take; that it must needs be a matter of more than ordinary consequence for a man to grow exceeding *regular, nice, and scrupulous*, in eating or drinking many *Innocent*, and *accustomed* things, who had always used himself to a *free Scope*, and could or would never debar himself from indulging to the *Dictates* of his *Appetite*. For *Sudden Alterations* from things *Accustomed* to the *contrary Extream*, though to the *better*, ought carefully to be *avoided*.

It is to be observed, that of those who labour under this *Disease*, the *generality*, if not *all*, are men of *great Sense* and *Brains*, and their *Spirits* are *much*, if not *always* employed in very *intense thinking*. And if *Fools* do chance to come by it, as well as *Wise* men, it is to be imputed to their *Foolish Extravagancies*, whereof *some* will exhaust, and impair the *Spirits*, as much as *Immoderate Studies*, and *long fixedness of thoughts*. But I dare appeal to any man, who has known the *World*, whither it be not exceeding rare to meet a man of *weak, or very ordinary intellectuals*,
much

much afflicted with this *Disease*. Now the *Animal Spirits*, which more immediately perform the *functions* of *Reason*, being in these *thoughtful* men upon very constant and hard *Duty*, do call in to their assistance those *Spirits*, whose part is properly designed to help the business of *Digestion*. So that the *Stomach* finding its self destitute of those necessary helps which it uses to receive in order to *Regular Concoction*, can therefore do its work only by *hals*, and so heaps up *Crude* and *indigested humours* in the body, which *Nature* finding at last to grow very *offensive*, and threatening to attack the main *Fort*s of *Life*, the *Vital parts*, does in great kindness to them, throw them off upon the *Outward*. We know that an *Error* in the *first Concoction*, cannot be rectified in the *second* or *third*. Let but the *Spring* of a *Watch* flag in its due *force*, and though the *Wheels* and other parts be never so curiously and exactly wrought, yet the *Watch* can never go right, because all the rest depends upon the *first Elastick* motion of the *Spring*. And thus the *Stomach* being the main *Spring* of *Digestion*, and upon whose regular, or irregular functions, do absolutely depend all the subsequent acts of *Sanguification* in the *Blood*,
and

and *Assimilation* in all the parts of the body, if the *Spirits* at due times are not sufficiently relaxed from *intense Meditation*, and the *Stomach* assisted with as many of them as are requisite to the *first Concoction*, or *Chylification*, there is like to be a most natural inlet to such *Diseases* as the *Constitution* of the body inclines to, and particularly the *Gout* in those whose other circumstances do concur towards its production. Hence therefore it is that the most *Eminent* and *Useful* men in all *Professions*, and in all *Stations* in the World, are so subject to the *Gout* more than others. A continual hurry of *business* does fill their heads, they are neither before, after, nor even at their *Meals* sufficiently *disengaged* from *Serious Thoughts*; their *Industry* and *Application* does commonly provide them with great plenty and variety of *Food*; they *Eat well*, and *Digest ill*, for the reason aforesaid; their *Spirits* with continual exercise, and fatigue, are as much *tired*, and therefore *weakened*, as *Arms* or *Legs* can be on other occasions, where there is not sufficient *intermission*. And therefore the *having the Gout* is very often a *Good Sign*, a *Sign of Sense and Reason*, a *Sign of Industry*, and a mans *mind-ing his business*, as well as sometimes it

is

is a *Bad Sign*, a *Sign of Irregularities*, and previous looseness in some respects.

Now though this may in all probability be a more general *Procatartick Cause*, than others, yet no *Author*, that I know of, has made any words about it. They have all in general gone in a stream, and assigned the more *Popular Causes* mentioned before. Sir *Theodore Mayer* indeed, who has written a short but judicious *Treatise* of this *Disease*, makes the *Stomach* (not the *Head*, or *Liver*) to be the *primary Fountain* from whence those *De-fluxions* are derived to the *Joints*. And therefore *Dieteticks* are in his opinion a main instrument in the *Cure*. The *Stomach* is doubtless first of all affected, and it very often comes to be so, by reason of the *Spirits* being too much employed in the *Brain*. For whither *Wine*, or *Women*, or *Corporeal*, or *Mental Exercise* of the *Spirits* do weaken their natural *crasis*, it is certain that they are weakened, and being so, the *Nervous Parts* must on that account be as subject to receive morbid impressions, as *Infirmities* and *Weaknesses* in other parts do likewise become *attractive*. But that a very *Spare Diet* is the most proper course to restore the *Strength* of the *Spirits*, or to prevent dis-

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orders

orders from falling on the *Joints*, I can not but very much question. For let *immoderate Venery*, or any other *immoderate exercise*, or *consumption* of the *Spirits* take place, and we shall find a *strict Abstinence* repair them again but slowly. Therefore the true *Prophylactick Cure* of the *Gout* must be so adapted to most people, as to let them live in great measure as they did before, and not to make a *Baby* of a *man* of *Sense*, and feed him with nothing but *Milk* and *Spoon-meats*. *Cnato*, an Eminent and Learned *Physician*, was yet no wiser than to observe, that *Capons flesh* is very injurious unto, and ought mightily to be avoided by *Gouty* people. Whereas if he had lived out of the *Courts* of *Princes*, where *Capons* are a *Dish* which comes under every days *Animadversion*, he would have found, or might as well have observed, that *Mutton*, and *Veal*, and any thing else that is taken for *Nourishment*, is apt sometimes, as well as *Capons*, to disagree with *Arthritick* crazy bodies. It is easie enough to misobserve, that the present *Diet*, let it be what it will, was a *previous cause* of the *Paroxysm*. Though there is no doubt, but *gross*, *hard* to be concocted, *Saline*, and too *Fermentative Food*, is always more in fault, to

Consil. 246.

a vitiated Stomach, than a clean, easie, agreeable, and Digestive sort of Aliment.

Now as to the Stories before-mentioned, in vindication of the power of Diet, I answer to the first, that of the Roman Platonist; that he had separated himself from business, and had reduced his mind into a Philosophical Tranquillity, that his Animal Spirits finding ease from their hard labours, could now be more intent in contributing their assistance to the functions of the Stomach, and upon this new remission of them from continual and tiresome Cogitations, they could very well help the Stomach to perform exceeding well its Duty in elaborating or digesting the one Meal a day, much better than it could before frequent Meals, when their strength was enervated. The consequence of which change of life was naturally enough a change of Temper, a change from Sickness to Health. To the second, that of the Savoyard in Prison; that though the Imprisonment might at first be attended with a great consternation of mind, yet in some time it grew easie enough; and we may find abundance of Prisoners, after a little inurement to that unhappy life, grow very well contented in the condition which they find can't be

help'd; that *there no multiplicity of Affairs*, no cross *disappointments in business*, could wrack or distract his mind, so that *Bread and Water*, or any other *ordinary Diet*, sparingly allowed, could not choose but be *well-digested*, and so his *Natural strength* being recovered, was a necessary means to the *strengthening his Animal*. To the third, that of the *Gouty Physician*; that if the *loving a Glass of Wine* too much, had been a main *Cause of his Gout*, he did very well in drinking a glass *less* than perhaps he needed. For after Sixty was no such proper time for him to renounce *Wine* indispensably. *Wine* immoderately, or unseasonably used, is remarkably injurious to the *Nerves*, and in general to bodies subject to *Crudities* and *indigestion*, is rather a *hurtful vehicle* of them, than a *Cordial* any ways beneficial. The benefit of *Water* to those that are *Arthritick*, cannot be enough recommended. And yet to such whose *Brains* are continually travelling with important business, there is no absolute necessity of debarring

one Glass of Sack now and then. *Solander* considered well, when upon reflecting how hurtful *Wine* is to the *Nerves*, he says, *Non tamen ego propterea cuilibet temperamento, cuilibet constitutioni, etati, consue-*

consil. Me-
dicin. Scil.
4. Conf. 24;

consuetudini, suadere auderem, nec utile putarem, omnimodam vini abstinentiam. As for that Physician, we have not so very full an account of his case, as might require a more punctual Answer. His forbearance of *Wine*, and use of *Water alone*, might be no more the *True and Compleat Cause* of his losing the *Gout*, than the eating of *Honey* might be the *only true* Plin. secund. Natur. Hist. l. 22. c. 24. cause of *Pollio* the *Roman's* living to above a hundred years old, as it seems he affirmed to *Augustus*, when he was asked the question. To the last, the case of *Uxorious* Peoples finding so much relief upon surviving their *Wives*, that the being *Uxorious*, or keeping truly and constantly to their *Wives*, is a very unlikely means to procure the *Gout*, though when once it is *Confirm'd* upon a man, a small excess even of *that* kind, shall help very much to promote it, and so that *Adjutant Cause* being removed, the *Disease* may abate in its force; that the greatest *Rangers* and *Libertines* in *Town* do often escape the *Gout*, being rather subject to *Venerial* than *Arthritick Diseases*; that *Women*, as *Wine*, immoderately and unseasonably used, by enervating the *Animal* strength, do sometimes, but not always, cause the *Gout*; and that when

they do it, it is not so much in *Sots*, and *Silly* People, as in men that can be at other times *over-thoughtful*, *serious*, and *melancholick*.

Now we cannot deny but *Diet* is of great concern in so considerable a *Chronic* Distemper, and especially to those persons who think fit to quit themselves of their *Physician*, so soon as they are got a little rid of their *Paroxysm*, or those who over-wisely leave all to the *Course* of *Nature*. Seasonable and proper *Evacuations* carefully followed at certain times; will leave the *less necessity*, perhaps *none* at all, of being *Curious* in this respect.

Before I dismiss this subject, I cannot but speak one word to the *Milk Diet*, that being oftentimes the *Last Refuge*, and having gained greater Fame than any other. Some indeed have had the good Fortune to receive benefit from it, or to think so at least, for a time; and the recommendation of this *Diet*, in some particular cases by Eminent and Worthy *Physicians*, where they have had sufficient Experience of the *Idiosyncrasy*, or peculiar Tempers of their Patients, has encouraged some others to venture upon it of their own head; and they have paid dearly

dearly for their Rashness, by its absolute disagreement. For *Milk* is as contrary to those men, whose *Habit* of body is *Acid*, and *Melancholick*, (and *Thoughtful* men are very apt to degenerate into that State) and as contrary to such who have inured themselves to the constant service of *Bacchus*, as *Beef* and *Pork* to the *Stomach* of a little *Infant*. These mens *Stomachs* shall soure and curdle *Milk*, as certainly as *Vinegar* or other *Acids*, when set over the fire. Besides it is very unnatural, and heterogeneous to make *Children* of *Men*, and to accommodate the proper *Diet* of the one to the other, unless it be upon some particular occasions weighed and deliberated with the utmost care and nicety, and with the Advice of some Good Physician. And in this case the *Aphorism* of *Hippocrates*, respecting *Diet*, that was mentioned before, ought well to be remembred.

Thus I have been longer than I intended, upon this *Disease*, and I hope some *Hints* may not be altogether Useless. If I have been guilty of the common *Infirmity* that attends *Mankind*, and have *Notion'd* it wrong, I shall be always ready to hearken to better Counsel. Though upon these *Principles*, such as they are, I could Magnifie my self, if it were proper, in

Particular Performances, and could both as to the *Fit* demonstrate *Experimentally* how *Suddenly* and *Safely* the *Pain* can be, and has been quite removed beyond *Expectation*, and the *consequential Cure* made *easie* and *soon dispatch'd*; and as to the *Preservative* part, could sufficiently evince how by *Proper* and *Suitable Evacuations*, the *Gout*, though *confirmed* by abundance of *Fits*, and many years continuance, yet may very well be kept off from time to time, untill the *Nerves* have regained their *pristine strength*, and the *Habit* of body altered into a better *State*. But I shall forbear.

CHAP. XV.

Simple Remedies preferred by some before Compounds. Why Compositions are as Necessary as Simples. Venice Treacle one of the first rank. That Venice Treacle ought to be administred in larger quantities than usual, in other Cases besides Poyson. How the True sort may be distinguished from the Adulterate, according to Galen. The benefit of Correctives with Catharticks strongly urged. Of Mithridate, and its Inventor. How little those Antidotes are used in France. Some account of the Old Hieras, and more particularly the Hiera Diacolocynthidos. The Hieras, not the better, or more Sacred, for the Aloes they contain. Aloes deservedly Censured.

AS it was a Custom in old times, for Physicians to apply themselves chiefly, if not solely, to one Kind of Disease, so there were others full as Zealous, that they should keep themselves strictly to one sort of Simple in their Cures. Nor were good women, and Country people the only persons, who had a great opinion of Cures being wrought by Simples, but
even

even *Physicians* of the greatest note and honesty have very much favour'd it. *Dioscorides*, who liv'd in *Julius Cesar's* time, described the *Virtues* of *Simple Plants*, with an excellency that few have since imitated, and *Matthiolus* his justly admirable *Comments* upon him, writ a long time after, has improved, and is like to perpetuate our *Necessary Knowledge* of *Simples*. And the substance of both their works has been reduced into a most easie and applicable *Method*, by *Justus Moslerus*, in his *Fasciculus Remediorum ex Dioscoride & Matthiolo*. * *Scribonius Largus*, who flourished in the times of *Tiberius*, and *Claudius* the *Emperors*, did prefer *Simple Medicaments* before *Compounds*. And *Octavianus Horatianus* †, under *Valentinian* the *Emperor*, did condemn both *Compounds*, and all *Foreign Remedies*, and maintained, that in every *Country* Nature had provided a sufficiency of *Simples* to answer all *Indications*, and for every *Age*, *Disease*, and *Occasion* whatsoever. *Pliny*, a little before *Horatianus*, a most eminent *Naturalist*, is more keen, than was requisite, on this subject. *Galen*, *Oribasius*, *Paulus Aegineta*, *Aetius*, and others both *Antient* and *Modern*, have trod in the steps of *Dioscorides*, and delivered the

Virtues

* In *Epistol.*
ad *lib. de*
comp. me-
dic.

† *Rerum*
Medic. l. i.
c. 1.

lib. 24. c. 1.

Virtues of Simplex much from, and after the same manner with *Dioscorides*; only *Galen* was the first more particular weigher of the first qualities, and Author of the *Graduations of Plants*.

That *Simple Medicaments* have proved singularly Good in the Cure of divers *Diseases*, it would be unworthy to deny. For otherwise *Kings* and *Princes* would hardly have vouchsafed to Honour *Plants* with their Names. *Telephium* (*Orpine*) was so called from *Telephus King of Mysia*, whose wounds received from *Achilles*, and grown in a manner desperate, were Cured by this Plant. *Tencrium* from *Tencer King* *Pliny lib. 25. c. 3.* of *Troy*, and from whom the *Trojans* *Teuceri*, but called also *Chamedrys*, or *Germander*, by *Dioscorides*. So *Lysimachia* some say from *Lysimachus*, &c. And the Names of a great many *Plants* have been attributed, and settled, as it were, by the general consent of Mankind, for their eminent and appropriate *Virtues*.

Some Authors do make us to be very much beholding to *Beasts* for our Knowledge of *Plants*. And thus the *Weazle* being to encounter the *Basilisk*, is said by *Natural Instinct*, to defend it self with *Rue*. The *Serpent*, when grown old, is said to have learn'd the *Cunning* to apply it

its self unto *Fennil*, in order to clear her eye-sight. And the *Swallows* to *Celandine*, on the same account. The *Stag*, when wounded, is thought to run immediately to *Dittany*, as if the *Arrow* could stay no longer in his body, when touched with that *Specifick*. I could with more reason speak to the *Cortex*, to *Gentian*, *Rhubarb*, *Eye-bright*, and the like. But it is certain, that the right use, and application of *Simples*, is of as great consequence to the performing Great Cures, as the things themselves can be; and Proper Evacuati-
ons will always have a due place, before the Remedy can be truly *Specifick*.

I have shewed before, that *Nature* does Compound Remedies, as well as *Art*, and as Diseases are Complicated, the Medicines must be so likewise. And therefore to decry all Compositions as Unnecessary to use, seems to be rather a piece of Wit, or Gallantry, or Perverseness, or at least a Mistake, than founded either in Reason, or Experience. For the World does not feed upon Herbs, nor much like the drinking of Water; the Abstemious Philosophers that are spoken of in Books, are now very rare to meet with; Cookery is become no contemptible Art, and the days are gone and forgot, when Acorns was a Dish of Dainties,

ties, when *Men* and *Pigs* fed promiscuously together, and little else besides an *articulate*, and *inarticulate* note did serve to distinguish the one from the other. If the *World* were as good as it should be, there would be little need of *Physicians*, or of either *Simple*, or *Compound Remedies*. But because we must be contented to find it as it is, and not as we would have it, mankind is not a little beholding to those *Excellent Physicians*, who set their Wits to work to frame admirable *Compositions*, which have effectually served to answer the *Prolifick*, and multifarious results of a *General Luxury*.

Among the rest the *Theriaca Andromachi*, or *Venice Treacle*, a *Composition* of no less than *sixty odd Ingredients*, will claim a preference before most others. It was first contrived in the days of *Nero*, that inhumane *Emperor*, by his *Chief Physician Andromachus*, as if *Providence* had ordered that no *Time* should be so bad, but some *General Blessings* should make good amends to the *World* for what it must sometimes suffer from inhumane *Wolves*, and *Destroyers*, and from *General Calamities*. The *Composition* so pleased the *Author*, that it inspired him with a *Poetical strain*, and he presented a *Copy* of *Verses* *Vid. Galen. lib. 1. de Antid.*

Lib. de Theriac. ad Pisonem.

Ibid.

Verses to his Master, wherein he at large set forth the Praises, and Excellencies of this Incomparable Antidote. Galen, who lived not long afterwards, writ a Treatise on purpose concerning it, wherein he magnifies this *Famous Antidote* to be of such wonderful efficacy against the *Venom* of all sorts of Creatures, that he says it was never known to fail in the *Cure* of any of their *Poysons*. *Siquidem nullum à feris quæ hominem solent interimere com-morsum, hæc statim epota antidoto, periisse memoria proditum est.* For at that time the World was not furnished with *Aqua Fortis*, *Sublimate Corrosive*, *Oyl of Tobacco*, and other such *Chymical Preparations*, but the *Poyson* of *Beasts*, *Insects*, and *Herbs*, was thought to be bad enough of all conscience. I shall not dispute, whether the *Venom* of many Creatures, does proceed from the *Essential nature* of the Creatures themselves, or from the inflamed *Madness* of their *Rage* and *Passion*. It is enough that we have so good a provision against it, and this *Theriaca* was so called from *Onex*, *Æol. Onex*, *accus. Onex*, unde fera, a wild Beast, either because it was so exceeding good against the *Poyson* of wild Creatures, or because of the *Vipers* flesh, which is a great and principal Ingredient

in

in its Composition. And by the By it is a great deal of pity, that the common people should be so abused, as they often are, with *Orvietans*, and the like *Quack-Compositions*, as if the mingling great store of *Honey*, and a few *Hot Spices*, to a little of our present *Theriaca*, would answer the general occasions of *Antidotes*, better than this *Great* and a long time justly *Approved Antidote*. But if the people will needs be *Deceived*, there is no help, but they will always have such *Deceivers* ready. *Galen* asserts, that he *Experimented* the *Alexipharmick* nature of this *Electuary* upon *wild Fowl*, as being of a drier temperament than the *Tame* or *Domesticks*, and of those *Fowl* he made some to take liberally of it, and mingled others in their company, which had not tasted of this *Preservative*. He then put *Venomous* Creatures among them, who assailed and *Bit* every one of the *Fowl*, and soon found, that all those who had not the fortune to take of this *Antidote*, perished immediately, but those who had, escaped free and sound. Others before him, it seems, had tried the *same Experiment* upon *Malesactors*, and it proved *alike Successful*. So that we have reason to *Bless God* for so *Admirable* a *Composition*, and not to
mind

Plin. l. 20.
c. 24.

mind what *Captious*, or *Fanciful* men have indiscreetly vented against all manner of *Compositions*. And *this*, in my opinion, did deserve much better to be Cut at large in *Stone*, at the entrance of the *Temple* of *Æsculapius*, than *that* of the great *King Antiochus*, though a good one too against *Poysons*. But it must be remembered, that if we would have it Cure those many *Diseases* which *Galen* esteems it so good for, we must not think that the *Tasting* a small quantity of it will ever do such wonders. In divers cases, where there was no thought of *Poyson*, I have given *three* and *four drachms* at a time, and it has immediately stop'd the violence of the *Distemper*, and rendred the rest of the Cure as easie as may be. For this is always a *Rule* with me, and I wish it were with others more than it is, that we may *Safely* be sometimes *Bold* in the exhibition of such things as are *Safe* in their own nature, but that we can hardly be too *Timorous* in the prescribing or advising such things as are *Dangerous* in their Use, or Consequence. Nor is half an ounce of *Treacle* so Bold an enterprize as some may think. *Zwelfer*, a most Acute and Excellent *Physician*, whose ability in judging of the use of

of Remedies, is sufficiently evidenced by his *Impartial Animadversions* on the *Pharmacopœa Augustana*, as well as by his other works, this *Eminent Modern Author* affirms, that in the beginning of Fevers, or even when they are Confirmed, and in Diarrhœas, and the like Diseases, he had taken himself, and had given to others, half an ounce, six drachms, or more at a time, of this Treacle, and never without great success, *nunquam non feliciter, & summo cum fructu*. Nevertheless this ought to be understood with very great caution, even by Physicians, and especially as to Younger Patients, and in respect to Inflammatory Diseases.

The True Venice Treacle, or the True Preparation of it, is said by Galen to be thus distinguished from Adulterates; that if a man should take a solution of Treacle after a Purge, and the Purge does prove not to work at all, that this is a certain sign of the goodness of the Antidote, or its not being Sophisticated, and by this Test, he says he was never deceived in distinguishing the true genuine sort from the Adulterate. Which if true, and we have so great a man's word for it, I conceive that from hence may be urged a very good Argument in behalf of Correctives

*Animad-
vers. in is-
togram
Classen xj.
de Consec.
aromat.*

*Lib. præ
dist. ad Pi-
sonem.*

rectives accompanying the *Stronger Purgatives*, which are generally esteemed to be in some sort *Poysonous* in their nature. For certainly the *Poyson* must do less harm to mens bodies, when its malignity is abated or conquered by the *Corrective Antidote*, than when it is intire, and in its full *acrimony*. We have hereby the *Purging benefit*, without the *Poysonous effect*. And the power of *Correctives* with *Scammony*, or the *stronger Purgatives*, I have so far experienced my self, that I have given *twelve or fifteen grains* of *Scammony* in substance, with *Correctives*, and it has not work'd more than the *third part* would in all probability have done without them. And hereby not only the *Gripping* which attends *ordinary Purging* is avoided, but the *Strength* of the *Patient* strangely *Preserved*; insomuch that oftentimes a man shall run less hazard of *catching Cold*, when he walks abroad, after *Catharticks* that way managed, than by keeping at home, when he takes them without *Cordials* or *Correctives* administered together. And farther, I do take this to be *one reason*, why the *Elixir Salutis*, and other *Empirical Remedies*, have gained so great a Reputation as they have among the *Vulgar*. For *Spirit of Wine*, and the like

like vehicles, or other Cordial Impregnations do manifestly agree with the generality of our English bodies, much better than other ways of Purging, let the contrary be maintained by never so great Authority.

Mithridatium Democraticis, or *Mithridate* is another Famous Composition, superior to most others, and second only to the former. It was first invented by *Mithridates King of Pontus*, a man that could speak readily no less than two and twenty Languages, *solus mortalium*, the only mortal that could do it, saith *Pliny*; and of all the Nations which were subject to him, he never spoke to one of them by an Interpreter in fifty six years. This Great and Learned Prince, did particularly apply his mind to the Knowledge of *Alexipharmicks*; and he did not, like *Galen*, make his trials on Inferior Creatures, but as he had by his Regal Authority abundance of opportunities, he tried the power of all manner of Poisons, and their several Antidotes on forlorn Malefactors, and after all did terminate his skill in this Famous and Excellent Composition. The Virtues of which he had so proved himself, by continual taking of it Fasting in the morning, that when he was overcome by *Pamphy*, and like to fall into his

hands, and so to be led *Captive to Rome* in *Triumph*, he endeavoured in vain to dispatch himself by *Poysons*, and *Venomous Creatures* (his *Constitution* being rendered *Poyson-proof*) and was at last forced to *Command* one of his *Slaves* to run him through, that he might not survive his *Empire*. More concerning this *Excellent Prince* may be read in *Plutarch*, *Appian*, and other *Historians*. But the *Receipt* of his *Antidote*, written with his *own hand*, it seems, was found and seized by *Pompey* searching among his *Coffers*, and *Damocrates* a Good *Physician*, but a little addicted to the *Poetical* strain, put it afterwards into *Verses*, which you may read in *Galen*, with its *Description*, from whence our *Dispensatories* do receive it, with some little *Variations*. It is certainly a most *Admirable Antidote* against *Poysons*, and not *Inferior* to *Venice Treacle*, in a great many respects, but in the *Bitings* of *Vipers* the *Treacle* is to be preferred.

Lib. 2. de
Antidot.

There are a great many other justly celebrated *Compositions*, derived from *Antiquity*. But it being the *fate* of all *Remedies*, though never so *Good* in themselves, to lose their *Reputation* in time, and others of an *Equal*, perhaps *less In-*
trinsic

trinsick worth, succeeding in their place, in order to please, and suit with that unavoidable humour of all Ages, the *Love of Novelty*; their *disuse*, and neglect, must not be supposed necessarily to infer the introduction of what is *really better*, but what is more *agreeable* to the present humours and *fancies* of men. At this time in *France*, even *Venice Treacle*, and *Mithridate*, are so universally laid aside, that it is a rare and strange thing to see so much as a *single Dose* of them prescribed by any of the *French Physicians*. I remember whilst I lived at *Paris* with *Monsieur Lemerri*, one of the *Kings Apothecaries*, I could not observe so much of those *Compositions* dispensed in a *whole twelve-month*, as many of our *Apothecaries* commonly do in *one day*. They do with one consent esteem them too *Hot* for their *Warm Tempers*, and do put a far greater value upon a *Cooling Glyster*, and a *Cooling Purge* of *Cassia*, or *Tamarinds*, than on those, or any other kinds of *Hot Medicaments*.

Nay the Blessed *Hiera's* that were thought do deserve so *Sanctified* a *Name* for their excellent qualifications, are many of them now laid quite aside, or rarely used, having given way, according to the course of things, to others whose

turn it was to succeed. Our Dispensatory has retained only the *Hiera Simplex Galeni*, and *cum Agarico*, the *Hiera Logadii*, and *Diacolocynthidos*, and even some of them do prove rather an Ornament to the Book, and an effect of some Veneration to Antiquity, than Medicines now in use. Those *Hiera's* of *Antiochus*, *Archigenes*, *Trallianus*, *Ruffus*, *Iustus*, *Constantinus*, &c. are in a manner devoured by time, their Monuments being only left in Ancient Writings, and rather read privately, than publickly used. The *Hiera Pachii* (the same with our *Hiera Diacolocynthidos*) is an admirable Electuary, and I shall give it, what it deserves, a Good Character, that it may not be forgotten like the rest. It was so Famous, and esteemed of so highly in *Pachius* his time, that men would have given him any Money for the Receipt, and he had great offers for it, but whither in Covetousness, or because he was not the True Author of it himself, (and that might be a reason with him,) he refused them all, When *Pachius* was dead, where he Practised Physick, at *Antioch*, the Proconsul under *Tiberius* the Emperor, upon searching his Library, found his True Receipt described in a Book Dedicated to the Emperor

peror himself, which being transmitted to *Tiberius*, and by him imparted to *Scribonius Largus* his Chief Physician, it appeared to be much the same as the World had been acquainted with before.

* *Paulus Aegineta*, and *Mesue*, do both refer it to *Archigenes* as the true Author. * Lib. 7.
cap. 8.

Nicholaus Myrepsus in his † Section of *Antidotes*, calls it *Hiera Marrhubii*. And † Cap. 22.

* *Scribonius Largus* gives a full account of this matter. *Ruffus*, and others do make it *Purge* a little more, and then call it by their Names, as *Pachius* did by his before them. * In lib. de
Comp. me-
dic. cap. 23.

But this I shall say of most *Hiera's*, excepting this of *Pachius*, or rather *Archigenes*, *Aetius* also esteeming it to belong to *Archigenes*, that notwithstanding their Promising and Inviting Title, they are very mischievous to many people, by reason of the *Aloes* that enters into them. For *Aloes*, let it be the best *Succotrina* that can be chosen, I have known as absolutely to disagree with divers Peoples *Temper*, as the smell of *Roses* did to *Olivarius Carassa*, a Cardinal of great fame, who was fain in *Rose-time* to set a guard on the doors of his House and Gardens, that no Visitant, or Friend, might chance to bring a *Rose* into his Presence: or as

*Tetrabibl. 1.
Serm. 3.
cap. 114.*

*Schenck.
Obs. Med.
l. 7. de Idio-
syncrasia.*

Anat. Lusi-
tan. curat.
20. cent. 6.

Bernardus Bovius a Noble-man of *Ragusa*, had an universal aversion to all Sweet things, whither *Honey*, *Sugar*, *Figs*, *Grapes*, *Pears*, *Apples*, *Quinces*, *Pomegranats*, *Peaches*, *Plums*, or other *Acid Fruits*, which partaked of *Sweetness*. *Aloes* being of so *Hot* and *Corrosive* a nature, is as contrary to most *Thin Macilent* bodies, as any one *Remedy* which can be used. And therefore I should be glad to see that *disagreeing Drug* turned out of that *Favour* which it has so *Eminently* gained, both in ours, and other *Dispensatories*. For of *Nine* and *twenty* several sorts of *Purging Pills*, which are described in our *London Dispensatory*, there are but *Two* which have escaped *Aloes*, and those are the *Pilule Meshoacannæ*, and *e Duobus*, whereof the first is very seldom used, or Prepared by *Apothecaries*, and the other is too *strong* for many *Constitutions*, and for *Mild* occasions. It is now, and has been a long time reckoned, in the same *Class* of *Purgatives* with *Rhenbarb*, whereas there is a very considerable difference between them two in many respects; as much as between *Mild* and *Corrosive*, between a thing justly *Excellent*, and justly *Suspicious*. Nay *Aloedaria* or *Aloeticks* I have known to prove worse to some, than ever

ever I could observe *Scammoniates* carefully administred (although in *Authors* they have had so *bad a name*) to any *Constitutions*. Indeed the *Tincture of Hiera Picra*, the *Pilule Ruffi*, *Elixir Proprietatis*, &c. have oftentimes produced excellent effects, in some bodies that can well enough endure the *Heat and Corrosion of Aloes*, and perhaps *Poyson* it self so powerfully *Corrected*, might lose or abate its nature, and become in some measure *Innocent*. But this I must add, that whatsoever *Remedy* is of a *destructive tendency to divers persons*, although in *some others* it may be a *good Medicine*, yet it does not deserve so *remarkable a place* as *Aloes* has obtained in so many *Common*, and those otherwise *Good Preparations*. Which Consideration I shall with a fitting deference leave unto *Better Judgments*.

CHAP. XVI

Of Characters, Amulets, and Sigills. The true Method by which Charms do happen to perform divers Cures; and that particularly in Agues. That Strength of Imagination is the Real Cause, proved by an apposite Instance. Some Charms mentioned. Sigills, and Magical Images considered. A remarkable Observation of the effect of Charms among the Moors. Paracelsus his Sigills fond Delusions. In what respect there is Virtue in Words, and in what there is none. The Impositions of Conjurat[i]on, why more prevalent heretofore, than now. Divers sorts of Superstition mentioned. All sorts of them, why most carefully to be avoided. The Power of Imagination; and the Diseases caused by it, how Cured. How Roots worn about the neck, have performed Cures sometimes, and so how Bezoar, and the like, inwardly, have been esteemed Cordials of the first rank. That Conceits have their use in Physick, as well as Physical Remedies.

IT may not be amiss to speak something to the Physical, and other pretended,
or

or accidental effects of *Sigills*, *Characters*, and *Amulets*. For it cannot be denied, but that many People, and especially the more *weak* and simple, have found strange, and, to their seeming, *Miraculous Cures*, from such really *Ridiculous Artifices*. It would be endless to name the *Conceits*, whereby *Agues* particularly have been removed. And the *Mystery* in reality is this; a bold, impudent, or else strongly deluded person has got a *Charm* imparted to him with a great deal of *Ceremony*, and with wonderful assurance of its *Infallible Power*, and at last *whispered* for a *Secret* that is in its self worth both the *Indies*; the man believes all that is told him, cracks it aloud immediately, and offers his assistance wheresoever he can find occasion; his motion is rejected by the *wiser* sort of *Patients*, who have *too much Wit* to try such *Knacks*, and *too little Faith* to believe them, but at last he meets with some *weak* harmless Soul, who hearkens to him with *both ears*, and whose heart leaps for Joy, that he has met with such a *Heavenly Doctor*, who can *Cure* him without a *Penny charge*, and without the trouble of *taking Slops*; the *Empirick* offers his *life* to his *Patient*, that he will *certainly Cure* him, and commonly
uses

uses desperate expressions to gain a full belief, the *Sick* man is thoroughly satisfied in his *Imagination*, makes trial of the *Charm*, and finds immediate *Success*, as he thinks from the *Charm*, but really and truly is beholding to the *Strong Delusion* of his own *Imagination*. Upon this the *Empirick* is more confident (if possible) than before, and another, and another *Neighbour*, all as *wise* as the *first*, do fall to try the same *Experiment*, and, to the *Honour* of the *Charm*, it has the same admirable effect in them all. And thus they shall go on a good while, until at last the *Fame* of this *Easie Remedy* flying far and near, a man of deeper *sense* and *understanding*, is over-perswaded by his *Friends* to try this *Infallible Remedy*, and he does it, but with such a *desponding mind*, and so many *Doubts* arising from the ordinary dictates of *Reason*, that the *Charm* becomes *ineffectual*, the *Ague* continues, and the *Empirick* begins to be *confounded*. Nevertheless others try their fortune, and the strength of *Imagination* losing its force, by degrees that *Charm* is silenced, and the *Cure* of *Agues* returns into the hands of *Physicians*, as they did before, until some other *New Artifice*, of the very same *Virtue*, and with the same
Pre-

Pretensions, for a while, amuses the minds of men. And in confirmation of what I say, I could name a remarkable *City* of *England*, where it is well known, and generally acknowledged, that for almost one whole year, a *Silly Charm* did Cure *Agues* with a kind of *Infallibility*, and yet the very next year was attended with so much *Fallibility*, that not one, as I have heard, was Cured by it.

Now that the *Imagination*, and *Strength of Fancy*, is the *Real Cause*, that the *Charm*, or be it what it will of the like nature, did at first prove *successful* in the Cure of *Agues*, might be proved from its great power in other respects, which I shall urge more anon, and at present will give one instance, that is not a little to our purpose. An *Jugenious Gentleman* of my acquaintance, making a visit to a *Good Family*, found the *Beloved Daughter* most sadly altered, with a *Long and Violent Ague*; he being a man of *Address*, and experienced *knowledge* in the *World*, was pleased, without hesitation, to deliver himself to this effect unto the *Mother*, in the presence of the *Sickly Daughter*: *Madam*, I am glad that I came so seasonably to serve you in this particular, it has been my fortune to be well acquainted with

with a certain Jew, who had one of the most *Infallible Arts* in *Curing Agues* that ever yet has been known, he learn'd it in the *Indies*, and after much *Conversation* and *Kindness*, and a great *Sum* of *Money*, that I paid him for the *Secret*, he imparted it unto me; it is only the wearing a *Powder* that he brought from the *Indies* next the *Heart*. At this they all rejoiced, and consented immediately to try it; he goes into another room, takes a little of the *Albes* that he found in the *Chimney*, and *Seals* it up in a *Paper*, the young *Lady* did wear it next her *Heart*, and was thereby freed from her *Ague*, without any more ado. And thus, no doubt, upon the same operation of *Fancy*, not only thousands of *Agues* at different times, but other *Diseases* have hapned to be *Cured*, to the great astonishment of *By-standers*.

Authors do affirm, and possibly with truth enough, that this *Amulet* has *Cured* the *Tooth-ach*, *Galbes*, *Galbat*, *Galdes*, *Galda*: That *Fluxes* of *Bloud* have been *Stop'd* by these wise words, *Charat*, *Cara*, *Sarite*, *Confirma*, *Consona*, *Imaholite*; or otherwise by the word *Socnon*, *Socnon*, repeated seven and twenty times, or until the *Bloud* stops, and also touching the
part

part with the Ring Finger. Who would think that a man should brag of being Cured of an *Ague*, by this *Amulet*, *St. Peter* and *St. Paul* Cure this *Fool*, and another by this, *Rapiat enim demon, & similes ejus*. I could reckon up abundance of the like *Ridiculous Characters* in the Cure of *Diseases*, but shall rather refer you to *Marcellus Empiricus*, *Trallianus*, *Albertus Magnus*, *Arnoldus de Villa nova*, and of late years *Fernelius* in his Book *de abditis rerum causis* *.

* L. 2. c. 15.

As *Characters*, so *Sigills*, *Images*, or *Impressions* of several sorts are thought to be wonderfully effectual, both in the Cure of *Diseases*, and on divers other accounts. Those *Magical Images*, or *Sculptures* in *Stones*, said to be derived from *Ragiel*, *Chact*, *Thetel*, *Solomon*, *Hermes*, and other Authors, are mentioned at large in *Camillus Leonardus* his *Speculum Lapidum*, and in *Zimara's Antrum Magicum*. But why the Image of an *Ass*, rather than any thing else, engraven in a *Chrysolite*, should impregnate the wearer's mind with a *Prognosticatory* and *Predictory* temper, and be so efficacious to the making a good *Fortune-teller*, I cannot well understand, if seriously put. That the *Figure* of a *Frog* cut in a *Berill* should be

be able to reconcile Enemies, and to beget Friendship; that the Figure of a Bear in an Amethyst, should prove such a Bugbear, as to frighten or drive away the Devil, nay and besides should be able to preserve a Sot from being Drunk; that the figure of a man sitting with a Candle lighted in his hand, in a Chrysolite, and set in the purest Gold, should necessarily make a man Rich, in spite of his teeth, whither he sits still, works, or Plays away his time; that Galen should become so great a Physician as he was, by wearing a Ring with a Jasper Stone, wherein was cut the figure of a man carrying a bundle of Herbs at his back, is very hard to conceive in the way of Natural Causes and Effects. But that these, or any of the like nature, may be able strongly to impregnate the Imagination of the wearer, and may accidentally advantage him; in his affairs, by helping to give him that assurance and resolution of mind, which in many cases is requisite to the bringing things to a good Conclusion, I shall not dispute. And thus the Figure of Jupiter, or a Prince sitting in his Throne with his Crown upon his head, and with four men standing before him, and Jupiter's hands lifted up towards Heaven in a Jacinth, &c. may possibly
help

help and encourage a man to make his *Addresses* to his *Prince* with such advantage and dexterity as may render him so highly acceptable, *that he may obtain what he desires.* And thus the *Figure* of a *Lyon*, an *Eagle*, or the like, may help to persuade some people, that upon an occasion they shall prove as *strong* as a *Lyon* among *Beasts*, and as fierce as an *Eagle* among *Birds*.

It is very remarkable, that of the *Moors*, and other *Mahometans*, among whom *Charms* and *Amulets* are as commonly sold, as among us *Empirical Elixirs*, *Pills*, *Powders*, *Spirits*, &c. whenever any of them are taken or do take *Captive*, their *Custom* is to search diligently about the wretch, whither he has not a *Charm* somewhere about him; for whilst he has his *Charm* safe, he proves so *stubborn* and *refractory*, that there's no possibility of *Governing* him, he'll be as *Dogged* and *Surly* as the *Master* himself, and will almost *defie* him to beat out his *Brains* if he *can* or *dares*; but find out once his *Charm*, and *disarm* him of that *Defensive Weapon*, and his *Strength* and *Courage* is gone, he proves as tame and gentle as a *Lamb*, and is as *Humble* as may be; you may then do what you will with him, his Heart is

X

changed,

changed, and he takes himself to be another Man.

Among the *Germans* there are many *Pretenders* who will undertake to make a man *invulnerable*, although neither *Arnoldus de villa nova*, nor *Paracelsus* himself, could find out a *Sigill* that was able to do it. *Paracelsus* was so great an asserter of the power of *Sigills* and *Characters*, that he writ his *Archidoxa Magica*, on purpose to instruct us in their use, at least he illustrated the *Art* from *Arnoldus*. He says there is as much reason that *Sigills* worn about the neck, should have a *Medicinal* effect on the body, as that *Cantharides* only held in the hand, (he might rather have said, *applied by way of Plaster*) should affect the *Bladder*, and make a man *Piss Bloud*. But whatever he thought, there's as much difference between them, as between a *Fancy* and a *Reality*. Nevertheless for those who will be of his mind, and admire such Knick-knacks, he furnishes them with *Words*, or *Figures*, joyned with *Metallick Preparations* to be made according to the *Rules* of the *Starry Science*, upon which *Magical Impressions* are to be diligently wrought, and one of these *Sigills*, bound to the *Head*, is designed to
Cure

Archid. x
Migill. l. i.

Cure an *Epilepsie*, though of thirty years standing; another will serve for divers *Diseases* of the *Head* and *Brain*, only worn about the *neck*; a third for *Palsies* and *Apoplexies*; others for the *Stone*; for *Impotency*, a very pleasant description; for the *Gout*; *Convulsions*, *Leprosies*, *Vertigo's*; and for *Fractures* of *Bones*; nay and one to make a *Horse* live thirty or forty years longer than ordinary. He has *Sigills* also * for e- * Lib. 2.
 very *Constellation* of the *Zodiack*, all which are to do wonders in a great many respects. He is not wanting by the same *Art* to Preserve * *Sheep*, *Oxen*, *Pigs*, and * Lib. 3.
 all other *Animals*, from the casualties they are subject unto.

Helmont also maintains, *in verbis, herbis, & lapidibus est magna virtus*, that in *Words*, *Herbs*, and *Stones*, there is great (Physical) *Virtue*; he joyns them together, as of an equal virtue, and puts words in the first place. Now as *Words* do prove *Good Advice*, I grant there is great virtue in them, but as they are a *Dead Letter*, as they are either *Insignificant* in themselves, or *unintelligible*, or as they are confined to a *Paper*, or a *Bag*, it will be very hard to give us clear satisfaction, as to their *Virtue*. And therefore the Story

Disquisit.
 Magic. l. 2.
 quest. 27.
 Sect. 1.

of *Cornelius Agrippa's* leaving a certain Book open in his Study, and a Friend of his prevailing upon his Wife to get the Key of the Study in his absence, though strictly forbid by *Agrippa*, and that the man's meer Reading in a *Conjuring Book*, should raise the Devil to come and choak him, will be a Romance to me, however *Martinus del Rio* sets forth the relation. We ought to consider, that heretofore the World was involved in a dark and dismal ignorance, and then it was no strange thing for a thousand Stratagems to amuse Credulous people. Cunning Knaves could in those days do a great many tricks, which would astonish the vulgar, and even puzzle wise men, but now the World is enlightned, those Arts are all certainly vanished, and nothing but Superstition, a deluge of gross Superstition can revive them again.

For although the World in general is as Naturally inclined to Superstition, as to any one Vice that can be named, yet it is never like to over-whelm Europe as it has done; we have now greater advantages to discover double-dealing, than they had in former times, and it is now a very hard matter to contrive a Confederacy, which may avoid being discovered.

If

If the World did not love *Superstition*, as much as their very *Meat* and *Drink*, so many *Pseudo-mancys* as there are would never have prevailed upon the minds of men. Not only *Negromancy* has been an *Art*, but even *Pyromancy*, *Hydromancy*, *Geomancy*, *Oneiromancy*, *Icthuomancy*, nay *Capnomancy*, *Alphisomancy*, *Belomancy*, *Axinomancy*, &c. *Predictions*, and *Prognostications* have been made from *Fire*, *Water*, *Earth*, *Fishes*, *Dreams*, nay from *Smoke*, *Meal*, *Arrows*, the *Ax*; from *Birds*, particularly *Crows*, from inspection of the *vertebra* of a humane body, as well as from the *Hand*, the *Face*, &c. There have been *Divinations* by a *Sieve*, by the *burning* of *Frankinsense*, and lastly from the *Stars*. I do not think there can be a thing so *Ridiculous* in nature, let but *Chance* and *Casualty* (a sure way of judging!) attend it, and men may reduce it into as *Good* an *Art*, as *most*, if not *all* those above-named. But if men ever expect to be *Happy* in this World, according to the *Capacity* that they may enjoy. *Happiness* in, if they desire to pursue their affairs *vigorously*, and without *perplexity*; if they would avoid an *aking heart*, and a *desponding mind*; lastly, if they would expect, or reasonably hope for the *Blessing*

of God to attend them, they ought, and it is their *Certain Duty*, to avoid all kinds of *Superstition*, with as much care, as they would the *Greatest Enemy* they can propose.

Lib. 2. hist.
med. mirabil.
cap. 1.

But again, if we will but consider the sad effects of a *meer Imagination*, when perverted, or strongly agitated, how far it is capable of *transforming* the *whole man*, we ought in prudence to avoid as much as may be all occasions which may contribute to its perversion. *Marcellus Donatus* tells us of one who *Imagined* his body to be grown so *big*, that it could not pass through the *door* of his Chamber, without squeezing him to *death*; and his *Physician* was no better a *Politician*, than to order him to be *drawn through the door immediately*, in order to convince him of his brain-sick *Error*; the man was *drawn* through the *door* by force, and complained of such an *inward crushing* of his poor *body* at that time, that he was not able to *survive* it, so in *earnest* he *Died* to convince them of *their Folly*. He that has to deal with a *Melancholick Imagination*, strongly perverted, may as well think to persuade them *that they do not think at all*, as that they are *not Sick* thus and thus, when once they are *so* persuaded. The *Cure* must

must be accommodated, and proportioned to the *Case*. If the *Disease* be meerly *Imaginary* and *False*, the true *Cure* must be likewise *False* and *Imaginary*. A *False* *Imagination* may also create, by degrees, a *Real* *Disease*, as the *Sickness* it self sometimes, and in those cases, the *Imagination* as the *Cause*, ought to be first, and chiefly dealt with. Sometimes *Diversion* of the mind, shall *Prevent* a *Disease*, and at other times a *Compliance* with, or good management of the *Fancy*, shall be able to perform a *Cure*. And the Story, that *Thomas à Vega* tells us, was more like an *Artist* of a *Physician*, than that other before of *Donatus*; it seems a certain man was grown *Delirious* in a *Causus*, or *Burning Feaver*, and he most earnestly pressed his *Physician* to let him *Swim* in the *Pond* before him, pointing to the *Floor* of the room, that if he were suffered so to *Swim*, he should certainly escape his *Disease*; the *Physician* granted him his desire, and after he had a while tumbled on the floor, he said the *water* was risen to his *Knees*, soon after he declared that it came up to his *middle*, and at last with very much Joy, said it was now *risen up* to his *Chin*, and that therefore now he was perfectly *Cured*. So the *Feaver* im-

In commen-
tary. in ar-
tem Medic.
Galen. c. 84

mediately left him, and he grew Really well, upon this satisfaction of his *Delirious Fancy*.

It would be endless to recite the strange Impressions of Pregnating Women on their Fetus in the Womb, by the force of Imagination. This may suffice to shew, what a power there is in *meer Imagination* to the Causing or Curing of divers Diseases. And therefore if *Peony root* or *Seed* worn only about the Neck has been a *Specifick* to one person in an *Epilepsie*, and not to another, it is to be imputed to the different operation of their *more or less strong Imagination*. The same may be said of *Viscus quercinus*, and *ungula Alcis* in the like case, or of the *ungula vel Calvaria asini*, which *Trallianus* so much recommends for a Pretious Secret that he learn'd in Spain. This may make a Neck-lace of the root of *Hundstongue* to Cure the Canker of the mouth, and another of *Solomons Seal* to stop the Flux of the Hemorrhoids. This may make the *Load-stone* held in the hand to help the *Chiragra*, and the *Podagra*, and the *Eagle's Stone* worn about the Breast of a Breeding Woman, may thus be a means to Preserve her from Miscarrying. For if there were an *Inherent Virtue* really in the things themselves, why should this

Virtue

Virtue fail of its force in *one person*, rather than in *another* in the same condition? a dose of *Bezoar* has been a *Wonderful Cordial* in *some*, and yet wholly insignificant in *others*. And so the *Lapis à God*, and abundance of the like nature, brought from *far*, have gained great repute in one place, and lost it as soon in others. As *Natural Alkalis* they will be sure to absorb *Acid* humours that are offensive to the *Vitals*, and especially if administred in a good quantity, a *drachm at a time*; but whither they will prove *Directly Cordial*, and not by accident, on that account, must be left to the *Event*.

And because divers things of this nature have been known to do visible, and undeniable good, at certain times, and on certain persons, it would be very imprudent and indiscreet to deny them upon all occasions, and morosely to tell the very truth, where a person's *Fancy* is strongly impregnated on their behalf. We ought sometimes to do as we can, when we cannot, through mens Prejudices, do as we would. A depraved *Fancy* may have its Irregular Appetites, as Naturally as a depraved *Stomach*, and will as much expect to be satisfied, in its own way. And therefore *Philotimus* did very perperly as well

as

Atii 11.
trabib. 2.
Serm. 2. c. 9.

as cunningly consider the case, when a Patient of his could not be perswaded that he had his *Head* remaining upon his shoulders, but gave it over for lost, by advising a heavy *Leaden Cap* to be made for, and put upon his *Head*, the great weight of which *Cap* soon convinced the *Melancholick* person, that he had a *Head* on still. The *Poyson* of a *Tarantula* is more properly Cured with *Musick* than *Medicine*. And in many cases *Dexterity* and *Artifice*, Common *Prudence* and *Discretion* are much more requisite, and prove more beneficial, than the best *Remedies* which can be *Prescribed*.

C H A P. XVII.

The Excellency of Physick, and how it becomes Contemptible. Of the Honour ascribed to Hippocrates by Greece. Of Quacks in general. Mountebanks how despised in other Countries, and how Respected in this. How Pontæus his Man took Aqua Fortis before the Physicians at Oxford; and of the Mountebank in Covent-Garden, his taking Arsenick. The consequences of such Impositions. How Pontæus his Man did wash his hands in Scalding Lead. Two Stories shewing the ridiculousness of the common Divinations by Urine. How far, and in what respect the Inspection of Urines is to be allowed. A Statute of the Colledge concerning Urines. Linacer's way of scoffing at the Urine-messengers. A Divination by smelling at the Shoe. Of the Polonian Quacks knowing the Pox by three hairs of the head. Of the Prognostication of Life and Death by an Astrological Figure. The Conclusion.

Ι Απειρήνη πηρέων ἡ πασῶν ἐστὶν ὁπφανεστάτη Hippocr.
 246 ὅ αμαδίω τῶν π ρεωμένων αὐτῇ, Lex.
 ἐ τῶν εἰκῇ τίς τοῖσδε κρινόντων, πολὺ ἔ πα-
 σῶν ἤδη τῶν πηρέων ἀπολείπεται. *Physick*

is (in reality) the most excellent Art that is; but by reason of the Ignorance of many that (pretend to) Practise it, and by reason of the rude, and false estimation which the common people do make concerning its Professors, it is now (in some Countries) become one of the Vilest of all others. Since Hippocrates his time, that Great Hippocrates, who by his admirable Skill, foresaw a dangerous Pestilence like to fall upon his Country, and therefore did in good time disperse his Scholars over Greece, with instructions how to oppose it with seasonable Remedies, and for that remarkable Service, all Greece did consent to bestow the same Honours upon Him, as had been given before to Hercules, since that time, I say, the World has been pestered with many different broods of Empiricks, which have made greater Desolations of Mankind, than ever the Plague could have done to Greece. They have been not only a shame and scandal to the Profession of Physick, but even a Reproach to Humane Reason, that those who are esteem Rational in their nature, as they are Men, should nevertheless degenerate into a more than Brutish Stupidity, by not at all distinguishing between a True Physician, and a grossly Ignorant Quack, between the Real Preservers

Plin. Nat.
Hist. lib. 7.
cap. 37.

servers of their *Health*, and their both *Secret* and *Open Murderers*. No man can be *Free* of the most *Servile Trade*, but he must *Serve* an *Apprenticeship* for *divers years*, and yet there is not a *Mechanick* so *mean*, so *ignorant*, so *simple*, or so *good for nothing*, but when *Idleness* and *Laziness* have disabled him from *Living* by his *Trade*, he shall in *one Minutes* time, without any other *Preparation* for his *New Calling*, besides a *Receipt*, and a *Stock of Impudence*, set up for some *Retailer* to the *Art of Physick*. His *Extream Ignorance* is his very *best qualification*, and that which shall more *Certainly* recommend him to the peoples *Favour*, than if he understood *Greek* and *Latin*, than any *Laborious* and *Necessary Education* to *Physick*. For the more *grossly Ignorant* the man is, the *better* (they think) his *Receipt* must needs be ; having nothing else to recommend him besides his *meer Remedy*, they will the less doubt the *Intrinsick Goodness* of that.

Mountebanks in other *Countries* are despised as the very *Dirt*, they are not only the *Scum*, but even the *Scorn* of the *common People*, and though possibly they may get *Money* enough abroad, and upon that account may be allowed to hold up
their

their heads, yet their very *Profession*, being esteemed the most palpable *Cheating* and *Lying*, gives them a *contempt*, which they can never afterwards surmount. But here in *England* the case is altered, many a *Mountebank* has not only fleeced the poor people of their small Sums, which they most freely contribute for the pleasure of being thus deluded, but they have the peoples Hearts in kindness, and their Caps in reverence to them; they shall Honour a pittiful *Mountebank* equally with a *Physician*, nay some are so *Sottish* as to give the *Impostor* even a precedency of favour.

Therefore that the World may know a little of these men, which they have not heard of perhaps before, I shall revive the Memory of our *Famous Pontaus*; *Famous* not only for the Sums he pick'd up by this kind of Artifice, but for the *Reputation* and Honour which he gained to the *Mountebanks* base Trade, and who alone may be thought to have had more *Real Knowledge*, as well as *Cunning*, than whole *Shoals* of our *Modern Tribe*. I shall describe both the manner of his giving *Rank Poysons*, and the *Method* of his *Man's washing his hands in Scalding Lead*, and leave you thereby to judge, whi-

whither his *Antidote*, which he recommended by the one *Exploit*, were in reality the better for it, and whither his *Oyntment* or *Balsom*, which he recommended by the other, were the more *Excellent* against *Burns*, for what he shewed upon the *Stage*.

It is known, that *Pontæus*, the first Mountebank that ever appeared on a *Stage* in *England*, made a *Challenge* to the *Physicians* at *Oxford*, to prepare for one of his Servants, the *Rankest Poyson* that they could contrive, and he should venture to take it before them all, publickly upon his *Stage*. The *Physicians* upon *Consultation* agreed to give him a quantity of *Aqua Fortis*, as thinking that his *Stomach* must be a good one, which could resist so *Powerful* a *Corrosive*, a *Corrosive* that could dissolve all *Metals* besides *Gold*, and could eat through an inch-board. *Pontæus* his man takes it cleverly off, to the *amazement* of all *Spectators*, and to the unspeakable *praise* of his *Masters* thereby *Popular Antidote*.

Now the *Mystery* of all was thus: *Pontæus* Prepares the Fellow, with forcing down no less than *two* or *three pounds* of the *Freshest Butter* that could be made, and after he had thus sufficiently greased his

his Gullet, and his Mouth was armed against the Poyson with a good gobbet of Butter, he swallows it down almost as Innocently as a Glass of Wine. But he was taught to fall down as Dead, and as such was carried off the Stage, to be put into a warm Bed, and to experience his Masters Antidote; when he was once in private, he soon discharged up the Aqua Fortis; for having good store of Warm Water, and more Butter ready provided, the first did serve to dilute, and the other to blunt sufficiently the force of the Corrosive Spirit; and so after a few minutes Vomiting, the man was as sound, and heart-whole, as another, and had little need of other Antidotes, than what he had taken already. But nevertheless the next day he appear'd on the Stage again, the people behold him as a man Risen from the Dead, their hearts yearn to see him again, and joyfully congratulate his Recovery. The Antidote is then magnified with a stronger Argument than Reason can answer, and let Physicians say what they will against it, people will, and think they may safely enough believe their own Eyes. Whereas in reality this Antidote proves but a piece of Legerdemaine, and Black-cherry Water would have been as much

much a *Preservative* against the *Poyson*, as the *Antidote* its self. For the *Butter* and *Water* were the true *Alexipharmick*; the one kept off, and the other wash'd off the powerful *Corrosive Spirit*. But he was not so dull a *Focus*, as to let his *Trick* be seen through. It was the man's Part to *Act* and *Shew* to the best advantage, it was the *Peoples* Part to *See*, and to *Wonder*.

Another *Mountebank* very lately in *Covent-Garden*, and *Lincolns-Inn-Fields*, did alarm the *Wonderment* of the common people, by the taking of *Arsenick*, in order to the vending an *Orvietan*. It seems he could not be perswaded to venture upon *Aqua Fortis*, as probably not understanding so well how to *Prepare* his body, as the *Italian Ponteus* had done before him. But that this *German* did proceed in a like, though not so good a *Method* as *Ponteus*, may be judged from this, that so soon as the *Mountebank* had taken his dose of *Arsenick*, and retreated to his *Chamber*, in order to take a *Nap* (as he said) during the rencounter of the *Poyson*, and his *Orvietan*; so soon as the people were dismissed, the *Neighbours* in the next *House* heard such a noise in the *Quacks Chamber*, as plainly discovered the

Operation of an *Emeric*, rather than any design (as he pretended) of *Sleeping*.

Now it is a thing well worth the consideration of *Publick Authority*, whether such gross *Delusions*, upon the *Simplicity* of the *common People*, deserve to be rewarded with *Countenance* and *Profess*, and whether *fatal consequences* may not be apt sometimes to follow, if a *Credulous*, or *Ignorant*, or *over-bold* person, should in his *Drink*, or in a ridiculous *Frotish*, make trial of the *Virtues* of this man's *Omnivium*, with a much smaller quantity of *Arsenic*, or if one that has hapned to take *Payson* by some accident, should neglect the proper means of *Physick*, and put all to the trial of this *Mountebank's Remedy*.

Again, if a man should have seen *Pontew* Acting the following *Farce*, who could have doubted the *Goodness*, and more than ordinary *Excellence* of his *Oyntment* against *Burns*, and *Scaldings*? He causes a *fire* to be brought upon the *Stage*, and a *Kessel* placed upon the *Fire*, full (they say) of *Melted Lead*. One of his *Fellows* is appointed to *wash* his *hands* in the *Lead*, as 'tis poured out upon them. The *Fellow* understands his *Part* very well, makes *sober* faces, and roars and squalls

squalls as if he were to be killed outright, but finches not from the matter; until every body has seen enough; and that he might be sure not to finch from his Office, the man's hands are manacled together, that he might not, if he would, seem to draw off, but yet left in such liberty, that he might wash them freely. Then (poor man!) he must appear a very lamentable Spectacle, but the Ointment is soon applied to his Scalded Hands, and they are swathed up very deliberately, as if his Wounds were little less than Mortal. And yet after all, this Counterfeit is no more hurt than you are, and the Ointment might as well have been applied Behind, as where it was put; and the whole Mystery was thus; a quantity of Quick-silver was just set over the fire, in a Ladle painted Red round about, as if it were Red-hot, and something added to raise a little steam, which was to appear to be derived from his Scalded Hands, the man holds Vermilion concealed in each hand to give them a Scalding Colour, while he washes, and what through his trembling and woful behaviour, and what through the great consternation that appeared in the whole Crew, one would almost Swear the man were half

killed. But every body minds his Office, the Oyntment being applied, the parts carefully swathed, and the Fire and Lead being taken off the Stage, Merry Andrew entertains the Spectators, and the rest of that day goes on at the usual rate. In the mean time the Counterfeits washes the Red off from his hands, he greases them afresh with the Oyntment, and they are swathed up as they were before. Next day he appears again upon the Stage, mingles with the jovial Company, and truly finds himself much better already, which encourages his Master now to see how it does, when all of a sudden, a manifest Miracle is discovered to the people, the Green Oyntment has Cured his hands already. Proclamation is aloud made, and so now it is high time to recommend the Pretious Medicines, the like being never known to the World before, and all is meerly for the good of people, which all Mountebanks wish abundantly more to, than to what they (good men!) despise, their own Profit and Interest. These two Relations an Inquisitive Friend of mine communicated unto me, and assured me, that he had them from Pontaus his own mouth; who being Antient, and incapable of going on with his Old Trade,

Trade, grew so free, as herein to open his mind without any *Reserve*. This he did privately unto two of his *Familiar Friends*, the one a *Physician* not long since deceased, the other a very *Eminent Chirurgion* now living.

Nor have *Mountebanks* on *Stages* been the only *Physical Impostors*, there have been as bad a race of *Deluders*, both *Men* and *Women*, who will, or have undertaken to tell *all things* from the *Urine*, and the poor people, who hardly know, *quid distant era lupinis*, are thoroughly convinced of their *Skill*, by some cunning *Stratagem* or other. *Forestus* writ an Excellent Treatise, *De incerto ac fallaci urinarum judicio*, to undeceive the World in this respect. I shall give you a *Story* or two out of that *Good Author*.

A couple of *Quacks*, being grown very indigent, and wanting a present *Sum* to supply their extravagancies at *Dort* in *Holland*, agreed thus; the one was to imitate the *Doctor*, and to give judgment upon *Urines*, the other was to haunt the *Taverns*, and thus to proceed among the *Tipling Companions*; he tells them of a rare *Artist* that was come to *Town*, who had such profound *Skill* in *Urines*, that he could tell how many several people

*De incert.
urin-judic.
lib. 2. c. 4.*

should *piss* in the same *Pot*, that if he did not do it exactly, he would willingly pay all the Reckoning, but if he did, he then desired to escape scot-free. They all agreed, and joyn'd their *Symbola* together in the same *Pot*, and while they were finding out an old woman to carry it, the Confederate *Rogue* makes *six marks* in the *Pot*, as signifying the number of persons. The *Woman* carries the *Urine* to the trial, and the *Piss-prophet* very gravely declares the persons to have been *Six*. The *Fame* of this egregious *Skill* soon fled round about the *Town*, and there was hardly a Person but had some question to ask over the *Urinal*, his Chamber was flock'd to from morning till night, and in a few days they did the business they came thither about.

Lib. 2. c. v. A Country Fellow carries *Urine* to a Physician, who presently inquires, whether it were not his *Wives Urine*; Yes, says the Country-man, but do you see nothing else in it? look well Sir. The Physician peering upon it, and seeing it was sound and good, said he suspected some outward pain in the body. You have hit right, Sir, says the Country-man, but whence did she get the pain in her side, which is now black and blew'd with it? the Physician hearing

ing that, and imagining the part could not be so affected, but with some blow or fall, asked *whither she had not fallen?* the man wondring how he should know that, says he, *Master, if you can but tell me from what place she fell, I shall account you the bravest Doctor that ever I met with;* the Physician admiring the man's stupidity, and thinking what kind of Houses such dull Souls lived in, said, *that she fell from some Beam, or else down Stairs.* *Ay me,* says the Clown, *but if you could tell me how many Stairs she fell, I would cry you up above all the World.* Here the Physician could not forbear smiling to purpose, at the man's Simplicity, and thinking such kind of Animals do't use to have Stairs very high, says he, *she fell perhaps twelve Stairs.* To whom the Clown, *look well Sir, for there must be more.* The Physician then recollecting himself, that the weather was very Frosty, told him, *the way he came was slippery, did not he stumble as he came, and so spill some of it?* The man, wondring at the Skill of the Prophet, cried, *Sir, I did fall by the way and spill some.* The Physician then very gravely and sternly concluded: *Friend, in the place where you fell, you must look the rest of the Stairs, for in the Pot I can't find 'em.*

It would be too long to insist on the simplicity and folly of those who carry Urines to and fro, and the Knavery of those Quacks, or Ill-men, who give countenance to their fond opinions. The Inspection of Urines in some Diseases, and in the Patients house, where other Signs and Symptoms can be thoroughly considered withall, is one part of a Good Physician, and what he ought not to be ignorant of; but the meer Inspection of Urines, carried about to Impostors and Druggers, without the concomitancy of other circumstances highly relating to the true knowledge of a Disease, is a gross Prevarication, and most unworthy of the Profession of Physick, and that sincere dealing which ought to be expected from men of such excellent understanding, and so Good an Education as our Art requires.

cap. de Con-
versat. mo-
rali.

The Statutes of our Colledge are most Candid and Ingenious in this point: Statuimus, & ordinamus, ut nemo, sive Socius, sive Candidatus, sive Permissus, consilii quidquam impertiat veteratoris, & impostoribus, super urinarum nudâ inspectione; nisi simul ad agrum vocetur, ut ibidem, pro re natâ, idonea medicamenta ab honesto aliquo Pharmacopola componenda prescribat.

And

And the Juglings and Artifices, by which Quacks and Empiricks do delude the Vulgar, in pretending to know all Diseases by the meer Inspection of the Urine, have been excellently well laid open in a small, but smart Treatise, called the Piss-Prophet, or certain Piss-Pot Lectures.

Printed for
Ben. Thrale
in Cheap-
side.

Linacer a famous Physician, who lived in the time of Henry the Eighth, was even then so much concerned at the ridiculous humour of Nurses, and other Women, who upon every ailment both great and small, were too too ready to carry about the Patients Urine, expecting they should be told all things from the meer speculation of it, would often advise them in ridicule, to bring the Patients Shoe, instead of the Urine, and he would Prophesie full as well over that. Nay farther, there were a sort of Knaves in his days, who considering how well the Vulgar would relish any thing of Novelty, though never so Absurd, would undertake to make Discoveries of Diseases from the Smell of the Patients Shoe, as Solemnly and Seriously as others from the Urine.

David Ed-
guardus de
judiciis &
præcogni-
onibus.

But to manifest how grossly our present Age can be imposed upon by the most Absurd Pretensions, we may call to mind

a late exploit of a certain *Polander*, as he called himself; for he thought his *own Country, Ireland*, too near to be enough admired, and therefore that a *Polish undertaker* would sound better among us, because more *Rare and New*. This man for a short time, made *Noise* enough with his trudging to *Westminster-Hall* in a *Scarlet Gown*, with *Outlandish Whiskers*, and *Red-ink Bills*, cut after a *new fashion*. He pretended to tell people whither they had the *Pox* or no, by looking on three hairs of the *Head*. And this so grossly absurd, and most ridiculous contrivance, by the great virtue of its being *New*, did presently carry the day from the other *Quacks*, and he was followed by a great many people to know whither they had not what they had often, it seems, *deserved*. Nay, they say that divers *Persons*, who had escaped perhaps too well in their *Adventures*, were so over-wrought upon by this *bold Impostors Lying*, that they could venture themselves into a *brisk Course* of *Physick*, to *Cure* their deluded *Fancy*. Now I have hap'ned to be in company with some of those very persons, who set up this man with so strange a contrivance. It seems he being with others over the *Bottle*, complained
very

very heartily that he must needs in a short time go for *Ireland* or *Scotland*, but had not *Money* to defray his Journey. Come, says a man of *Cunning*, I'll teach thee how to get *Money*; and with that this egregious *Mystery* was put into *Mood* and *Figure*, and too exactly suited to the humour of our People, some of which can love *Novelty* as much as their *Meat* and *Drink*.

The way of determining both *Life* and *Death*, by the uncertain *Rules* of an *Astrological Figure*, has sometimes more fatal consequences, than we are commonly aware. I have known some *Parlents* of mine brought even to *Death's Door*, by a *Bold Positive Sentence* from the small evidence of an *Ill Figure*, who might otherwise have escaped sending for me, to know the event of their over-ruling *Prognostick*. The *Astrist*, upon view of the *Schem*, has *Positively* determined, that they must *dye*. And if they had not found the *Heavens* more *Propitious*, by *Inclining* them to send for *Better Advice*, they might fairly have quitted the *Stage* of the *World*, before the *Stars* did really intend it. I have dispossessed their foolish Fancies of the grounds of that *False Sentence*, and by the *Application* of proper
Reme-

Remedies, have set them up again as they were before, notwithstanding the *Sarantine* menaces, and malevolence of the *Horary Questions*.

In Rudens

Act. 5.

Scen. 2.

Now it may properly be said to all these *Deceivers*, what the *Comedian Plantus* did formerly in one of his Plays: *Gr. Quid tu, num Medicus queso, es? La. Imò adepol unâ literâ plus sum quam Medicus. Gr. Tum tu Mendicus es? or if you will, Mendax. La. tetigisti au.*

Reason and Argument will never be able to silence the false Pretensions, or to hinder the Practices of the *Empirical Tribe*. It is now their *Trade*, and they will follow it as long as they can; for thus they can live lazily without Labour, in an *Art* that is in reality most difficult to attain, but which these men have acquired, like *Beasts*, by meer *Instinct*. *Authority* indeed may effectually interpose, and relieve the *Publick* in these *Extream* cases, with proper, and those *Extream Remedies*. And we have no reason to despair, but the due Execution of our Good Laws on all Offenders of this nature, which is now of late followed by our *Colledge* with a more than ordinary care and vigour, will in a short time sufficiently discourage all pretended *Physical Impositions*.

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